

LIFE AND CHARACTER  
OF  
REV. EBENEZER NELSON.

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THE individual who bore this name was the son of Rev. Ebenezer Nelson, who died in Malden, in the year 1825. He was born in Middleboro', Mass., Nov. 9, 1787. His father possessed a strong and vigorous mind. He was distinguished for his decision and affection. Hence he trained his children with great care, teaching them continually the value of personal character, and educating them to self-reliance and individual effort. The subject of this obituary felt most deeply these inspirations of early years, carrying with him, even to his death, the moulding hand of him whom he never ceased to venerate.

The son received a respectable education in his native town, and in Taunton and South Reading, to which places his father successively removed. At the age of fourteen years he engaged in the latter town in mercantile pursuits, and when he reached his manhood, he became interested in Providence, R. I., and soon established himself in that town, in a

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business. He acquired a desirable reputation, for such honesty, activity, suavity and intelligence as he possessed, could not fail in securing it. He made many friends.

In that place he formed an acquaintance, and eventually was united in marriage with Eliza F., daughter of Caleb Williams, Esq. He was then in the successful tide of human happiness, and being prospered in his business relations, he looked to a long period of earthly bliss. But, alas! his is the history of too many. Scarcely a single year had elapsed, and the object of his warmest affections was removed. Death covered him with the deepest sorrow, and his heart failed. What shall I do? What can I do? were questions that sensibly affected him. But her sudden demise was not without its design. He who permitted the former, looked after the latter. The young wife died not in vain, for not long after her remains were placed in the grave, Mr. Nelson was enabled to trust in that Jesus, who had separated him from an earthly, to unite him with an heavenly friend. But for that dispensation of his grace, he might again have entered the world, and there sought a refuge from his sorrows, and companions for his loneliness. Referring to that sad and eventful scene he thus expressed his feelings: "To all her friends and connections, the pain of this sudden change was indeed excruciating. But for myself, in the midst of this sorrow, this ever overwhelming sorrow, it pleased the God of heaven to impress on my wicked heart the vanity of all earthly treasures; to exhibit to my view in plain and striking colors, my own character, as a sinner against his great name; that I had hated coun-



sel and despised reproof, and deserved his eternal vengeance. But he was merciful in that agony, and exhibited himself as a bleeding Saviour. I was astonished. I knew not the meaning, but still felt that my heart was fearfully sinful in his sight, and that I had no claim to his mercy. I prayed, and what joy was that and even wonder, when I found I had a God to pray to? I felt such peace and tranquility as greatly surprised me. I read with delight his word. I rejoiced greatly in his truth. I loved Christians. I engaged in his service with all my heart, and was resigned to this painful dispensation, that he had made instrumental in rescuing me from eternal death."

Mr. Nelson had now reached his twenty-ninth year. Believing he had experienced the grace of God, he solemnly consecrated himself to his service, and was publicly baptized by the reverend GANO, and became a member of the First Baptist church in Providence. He was soon solicitous concerning his future life. His father and several of his uncles, had been efficient ministers. His mind too was turned to the same profession. He deliberated much and prayed earnestly. At length he was satisfied he also ought to devote his powers to him who had redeemed him. And closing his engagements, he forsook his worldly hopes and his cheering prospects, and for a season, in connection with a Christian brother who survives him, studied with a neighboring clergyman, and subsequently prosecuted his preparatory exercises at Waterville, Me., under that venerated and most thorough divine, JEREMIAH CHAPLIN.

In the year 1816, the year of his blighted, and the springing of his religious hopes, my acquaintance com-

menced with Mr. Nelson. At that time, he being nearly eleven years in advance of me, I was impressed with the richness of his experience, and the value of his counsels. His society therefore was sought by me, and from that period I have never seen him, when I was not even more strongly convinced of the great value of his moral and intellectual worth. Having resolved about the same time to pursue the Christian ministry, our sympathies were blended; and the bond of our union for the next succeeding thirty-five years has never for a moment weakened; nor will it, as I trust, be any less strong even to eternity. He continued his entire religious life, a zealous, and faithful, and holy disciple, exhibiting an example delightful to contemplate, as it was beautiful to behold.

Writing to a beloved associate Dec. 10th, 1817, in a manner peculiarly characteristic of him through his whole life, Mr. Nelson thus inquires, "Why are we so stupid and dull when a cause of such magnitude is set before us? When we have the oath and promise of an infinite God, why so willing to be deluded by the flattering devices of that old serpent, the devil? If God be for us who can be against us? Then, why not forsake father and mother, houses and lands, that we may live in perfect obedience to the law of the spirit of life, and put off the old man with his deeds, and put on the new man in true holiness?"

It was not until February, 1818, that he completed his final arrangements in Providence. He then gave himself wholly to preparation for his chosen profession, and was approved as a minister of Christ by the church with which he first united. In the villages adjacent he exercised the gift God had given him,

much to the edification of those who heard him, and was almost constantly occupied in the meetings of his church, to the members of which he was greatly endeared. And it was his happiness to learn that the seed he had sown, yielded an harvest in which he is now permitted to rejoice.

During his preparatory course at Waterville, he was distinguished for his devotion to the great work to which he had consecrated his life. Being from his boyhood accurately instructed in the doctrines of the gospel, he was able to pursue to advantage his theological studies, and the manner in which he had learned Christ, was remarked by all who listened to his ministry. From the beginning he was an unwavering believer in his personal divinity, and never failed to inculcate with great simplicity, and plainness, and energy, the doctrine of him crucified as the only hope of salvation. His views at that early period of the discipline of the church of God were, as they continued through his whole ministry. The church where he held his membership, being in great trial on account of some influential members having imbibed erroneous sentiments, as early as Oct. 28, 1818, he wrote to another member in the manner following: "But are the church convinced that they are misguided by the pure principles of the gospel? If they are, then let them rule. But if they are men of corrupt minds, supposing that gain is godliness, and endeavoring to draw away disciples after them, I know not why they should be retained a single day, unless it is to weaken the harmony, or in fact destroy the peace of the church. I believe in my soul that God will never approve and prosper a church that harbors



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uch distinguished errorists as ours now does; and the longer we wait to be better, the more shall we be like the woman who spent all she had, but still grew worse. Nothing will save the church from utter ruin, but a firm, decided stand against infidelity of whatever species. May the Lord appear for us and give grace and firmness to those who are for the truth, that they may be valiant in the day of trial." But while thus decisive in his judgment upon the discipline of the church, he was neither unmindful of his own deficiency, nor of the necessity of preserving a tone of piety that he might continue in the simplicity of the truth; for in the same letter he remarks, "I find it difficult to maintain that degree of engagedness in spiritual things that becometh the servants of God while employed in other studies. Much however depends on the inclination. If we are disposed to be negligent and obey every trifling suggestion of sin and Satan, we shall always be left in the dark, and that justly. In short to be watchful and prayerful, are indispensably necessary to grow in grace and in the knowledge of God. May the Lord enable us both to spend the few more days allotted us to his honor and glory."

Having devoted some two years in preparatory studies, at the urgent request of the Baptist church in Lynn, he was ordained their pastor, July 26, 1820. Of all who participated in that interesting service, only brethren SHARP, who preached the sermon, and B. C. GRAFTON, who presented the hand of fellowship, survive. With the candidate they have been summoned to their account. And with joy have they rejoiced over him who was faithful unto death, and like

him received from the hand of the elder brother a crown of life. And with them have died the greater portion of that large assemblage,

To the church in Lynn he ministered seven years, having seals of his ministry constantly given him, forty-one of whom he baptized. In that town, also, in the second year of his settlement, he was married to Rebecca, daughter of Amariah Childs, Esq., by whom he had six children, five surviving him, each of whom he was permitted to see buried with Christ in baptism, and the remaining one, having died in infancy, he was able to rejoice in the prospect of being a family unbroken in heaven.

In all the efforts made by his brethren for the wider diffusion of religious knowledge, he was not only a partner, but oftentimes one of the most active. Particularly in ministerial education he felt the deepest interest. As Secretary of the Northern Baptist Education Society, and at several times its efficient financial agent, he has done much towards elevating the ministry to which he belonged. His name will be held in sweet remembrance throughout New England Baptist churches, and the harvest of his labors will be long ere it fail. In the establishment of the Newton Theological Institution in 1825, as the early friends of that Institution will remember, no one was more active, and as the Secretary of the Board of Trustees, none more useful. His heart was ever filled with pious and enlarged desire for a devoted and intelligent ministry; nor were his personal efforts in this great work ever withheld, whenever his physical strength permitted. Often has he been heard to remark that "a pious and educated ministry is the right

arm of the church, and more is to be expected from it, than from any other department of Christian patronage." In him, therefore, the young man without pecuniary means, if truly pious, and giving evidence that it was the will of the great Head of the church he should preach his gospel, always found sympathy, and counsel and aid. And in his able and numerous reports, treasured in the history of the denomination, other young men in like circumstances, have a permanent advocate.

His health failing him, with the advice of his physician, he resigned his charge in Lynn, and was for the year succeeding employed by the Trustees of the Newton Institution in the collection of funds; and largely were the churches induced through his agency to sympathize and patronize his important mission. Regaining his health, and a new Baptist meeting-house having been erected in West Cambridge, he accepted the invitation given him by the church to become their pastor, and Tuesday, the 9th of September, 1828, the day of its dedication, he was installed in that office.

In his pastoral labors in West Cambridge, Mr. N. was unusually happy. He and his wife always alluded to their six years' residence in that community with lively interest. The people loved them. They not only gave evidence of their affection by their presence in the house of God, but were continually remembering them in donations of sundry articles, valuable in their family, and particularly encouraging to them in their labors. And thus every wise congregation will do, if they desire to render pleasant and desirable their minister's settlement. There, also,



Mr. N. was favored in building up the church that had been prostrated, adding to its membership seventy-three persons, sixty-four of whom by baptism.

In connection with that ministry is to be classed the efficient services he rendered the Federal Street Baptist church in Boston, now Rowe Street, where he baptized many converts. It was during the absence of their pastor, the beloved MALCOM.

It should be recorded, also, that in the year 1831, Mr. Nelson, with some other ministering brethren, was deeply impressed with the destitute condition of the Great Valley of our nation. So deeply exercised were their minds on this subject that some of them met at his residence in West Cambridge, and it was from that meeting the late highly valued GOING, went forth on his first tour in the Western States, and subsequently became the Corresponding Secretary of the American Baptist Home Missionary Society, which hence had its conception, and finally its being, from a meeting of the Baptist Missionary Society of Massachusetts, held in Boston, in the month of November of the same year, where the report of that town was made. Never shall I forget that interview in West Cambridge, the holy feeling that was then exhibited and the earnest prayer of every one present, as being in perfect harmony from hearts sincere and believing, offered in the name of Christ.

In 1834 Mr. Nelson was constrained to yield to the earnest solicitations of the Northern Baptist Education Society to become their Secretary. Two and a half years he prosecuted unweariedly his peculiar theme, demonstrating the necessity of a well-prepared ministry and looking after the young men who had

either presented themselves, or were recommended as candidates. Although his main errand was the collection of pecuniary means, he never ceased to be the humble servant of Jesus Christ. He preached continually, delivering either well written, or thoroughly studied extemporaneous sermons, and making thrilling appeals to the consciences of large assemblies at our various anniversaries, in favor of every good word and work. And to his agencies our ministerial education is largely indebted. And yet he never seemed aware of his strength or his usefulness; never tarrying to converse about the past, but always looking to the future, inquiring, what is? or what ought to be done?

Mr. N. was now fifty years old, and as is natural and equally right, if Heaven approve, he desired for himself and family an abiding home. His children required his constant supervision. Mrs. N., though admirably adapted both as a wife and a mother, was unwilling to bear the entire responsibility. His paternal affection was strong and his love of home as ardent as any of his brethren, and yet he had in a great measure surrendered these at their desire. His health, feeble at best, had suffered from constant exposure and continual changes. Hospitable and cheerful as were his friends, he felt it, for these and other sufficient reasons, his duty to accept another spiritual change, and the Central Baptist church in Middleboro' being vacant, at their invitation he commenced his regular ministry in that town, January, 1837.

The family being again settled, Mr. N. gave his attention to the education of his children; and a better regulated family I seldom see. This was more ob-

servable, as the present is a day of fearful insubordination. Not that there is not as much family government in this, as in any age preceding; but that it has changed hands. The foolish and wicked indulgence to pacify the crying, and to gratify the unnatural desires of children, and the various means parents allow to free themselves from their parental care, are wholly unwise, as the bitter cups of many abundantly testify. With Mr. N. his word was not "yea and nay," but either yea, or nay. He never falsified truth with his children. Nor was he stern, austere, fitful in manner or speech; nor even disrespectful towards them. There was a dignity and affection and decision that they understood and will ever appreciate. The lifting of his finger was sufficient in all ordinary cases, and although he would not spare the rod for their crying, yet seldom had he any necessity; for, I believe most of the severe chastisement which children require, has its necessity in the government of parents; or, rather, in their want of government. True, sometimes notwithstanding all discipline, there are examples of recklessness; but ordinarily the child is the culture of the parent, whether good or evil. And the Scripture remains, "Train up a child in the way he should go, and when he is old, he will not depart from it." Certain it is to train him up in his way, to allow him to follow his natural inclinations, when he is old, he will not depart from it, as we see every where. Precious indeed is the testimony of the children of my friend. A letter from one of his sons, now before me, speaks for them all. "He leaves behind an example worthy to be followed." He was a man of prayer and they knew it. His family devo-



tions were judicious, interesting, and instructive. In supplication they heard one who loved them, and whom they as tenderly loved. His home was the place where, if he was more devout in one circle than in another, it was there. And never will his widow cease to bear testimony, with their children, to his piety as well as his affection.

Fourteen years he ministered to the church in Middleboro', preaching with great ability and power the gospel of Jesus Christ, furnishing them frequently with entire new preparations, making full proof of his ministry in the fear of God. I mean not to represent the subject of this narrative without fault, but he was, though small in stature, very much of the model of a strong man. Original and energetic in thought and manner, clear and demonstrative in illustration, pungent and stirring in appeal, sincere and devout in feeling, he was recognized as a minister of Jesus; for none doubted he had been with him. The gospel was received from his lips, confirmed as it was by his daily example, and never will that people cease to cherish his name in love. I know not how many he received to the membership of the church, but it was frequently his privilege to bring converts by baptism into Christ.

In Middleboro', Mr. N. found his long endeared object at his door. Peirce Academy is located in that town, and he officiated with interest as the President of its Board of Trustees. Here many sons have been reared for the church; and many too for almost every worthy worldly avocation. With its efficient and able Principal, he was always in harmony, and never did Mr. Jenks find him lacking in interest, or unwilling at

any hour to aid him in any thing within his control. Peirce Academy, that valuable and excellent institution, it will not want friends. May it never cease to fulfil the designs of its founder, LEVI PEIRCE, an institution for the literary and moral education of youth.

A lover of ministerial education as Mr. N. was, he was warmly attached to pastoral life. In his intercourse with his people he was discreet, and intelligent, and affectionate. Sympathizing deeply with the afflicted, his heart was always filled with tender emotion. Literally he wept with those in tears, and rejoiced with all who were in gladness. He was an ardent friend and wise counsellor, as all will testify, who were under his guidance. He desired their salvation, and I doubt not all will bear him testimony that he presented them faithfully in Christ, and if any fail of the grace of life, their destruction will not lie at his door.

The residence of Mr. N. in Middleboro', pleasant and desirable as it was in itself, was nevertheless exceedingly trying. By his great labor in agency, he had doubtless laid the foundation of that disease to which his breath finally yielded. During his pastoral relation he suffered much physically; particularly the last two years; yet he remitted no labor. He loved and was happy in his work, and deprecated relinquishing his people and breaking up his home. But the conviction that he was unable to meet their wants, although they were as unwilling as himself, compelled him in September, 1850, to suspend his efforts. He returned after a few weeks' absence somewhat relieved from personal suffering, and resumed his charge. But in December his health was so impaired, and an

agency for Newton Institution being tendered him, in hope of similar good as he had derived in 1827 from the same employment, he gave his resignation, and accepted the situation ; but with little hope did he fulfil it. Disappointed, his nature giving way beneath the pressure, he turned away, seeking rest, and finding none. Thus from March, 1851, when his people finally yielded to his request, until June, he did what he could for that Institution, of which he was one of its founders, and then by decisive medical advice, he retired to private life, travelling with his companion in the summer, and living in the autumn and winter mainly with his daughter, E. Carr, at Rowley, hoping to derive from rest, both physical and intellectual, what he had in former years acquired by journeying. But the disease was too strongly seated to be by any means eradicated.

I met him in December, at his daughter Richmond's house in New Bedford, and witnessed a maturity in resignation and piety, that I might have reasonably expected. He was able then to attend public worship, and was present all day on the 21st. He seemed much animated as I described the church of Christ in the morning, and in the afternoon, illustrated how all things work together for the personal and relative good of the Christian. On the day following he described to me his extreme bodily suffering for months in succession, and his bright and cheering hope of heaven, where, said he, "there is rest." At that time also he spoke of his deep interest in Newton, of brethren who were with him at its formation in 1825, three only of whom are now living.

As Mr. Nelson's health became more precarious,



and his recovery more doubtful, he was anxious to reside in Lynn, that he might pass the evening of his days among the friends of his wife and the people of his first settlement. Accordingly he removed to that city on the 11th of March. At first the family were encouraged to hope that he might live until autumn. But three short weeks only remained to fill his number. He grew weaker and weaker until his death, which occurred on Tuesday, the 6th of April, 1852.

The symptoms of his disease during its early stages resembled those of dyspepsia, but they continued to increase in severity, producing constant suffering, and baffling all the efforts of many skilful physicians for their removal. A few weeks before his death a consultation of eminent medical gentlemen was called. Their report was unfavorable. They considered the disease was chiefly in the liver and stomach. A post mortem examination fully sustained their decision. The disease was a malignant ulcer of the left lobe of the liver, opening into the intestines and stomach.

By reason of extreme debility he was able to say but little, but his patience and fortitude were remarkable. His mind was heavenly, and he appeared resigned to the Divine will, whether it were life or death. He dwelt much on the heavenly mansions which Jesus had prepared for those who love him. As he gradually failed, the hope of life being taken away, these blessed mansions were his absorbing theme. The atonement that had been made for sinners was his dependence. One day, speaking of these, and exulting in the belief he should soon partake of their benefits, he remarked with tears of joy, "It is through the death and sufferings of the blessed

Saviour, I have this happiness in reserve. I am a poor sinner, unworthy of the least favor; but, O! the precious atonement; that is it on which I entirely rest"

As a beloved sister entered his room on the day of his removal, he seemed peculiarly tranquil and devout. "Never," says she, "shall I forget his appearance when I opened the door. He took me by the hand, with joy beaming in his countenance, and poured forth effusions of grateful emotions in language so heavenly, and a spirit so subdued and submissive, that I could but regard him as almost an inhabitant of another world. He spoke of the goodness of God to him through his whole life; in ordering all his steps in so much mercy; of the uncertainty of his continuing long on the earth, and his entire willingness to submit all to his heavenly Father, having no will of his own. He said the precious truths he had endeavored to preach to others, were his support and consolation. He was indeed an intense sufferer. But while enduring the greatest agony, his countenance would be lighted up with a heavenly smile."

An endeared daughter standing by his side, he said to her, "Christ is all my trust; on him alone I rely. Is he not yours at all times?" Not expecting to live until an absent member of the family could arrive, he remarked, "Tell him he must put his trust in the Saviour. He is all my confidence. What could I do now, if I had not him to lean upon?" Being reminded he would meet soon a dear little grandchild, who had gone a short time before, in heaven, "Yes!" he said, "saved by grace."

The hymns commencing, "Of all the joys we mortals know,"—"To Jesus the crown of my hope,"—

"My soul is in haste to be gone,"—"O when shall I see Jesus,"—were those he delighted to hear. Once while his sufferings were intense, he exclaimed, "All the days of my appointed time I will wait till my change come." Again, looking at his emaciated body he said, "This is food enough for the worms, but Christ will bring it up again fashioned like unto his glorious body." One beautiful Sabbath morn, a few days before his decease, he expressed a great desire to go home on that day, and join the seraph throng, the angelic hosts; but the Lord was pleased to prolong his life yet longer to endure much greater suffering. Like his father he lived to suffer when his friends thought he must die. Nor were his spiritual perceptions less clear than his. The former said to me the day prior to his death, "Had I my life to live again, I would make but one change; I would pay more attention to my motives;" and the latter deplored nothing so much as his failure at this very point.

When struck with death, before noticed by any one else, he exclaimed, "My hour has come. My Saviour has come," and requested some one to sing the hymn, "All's well." And as he drew nearer the Jordan, he said, "O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ." "Come, Lord Jesus, come quickly." And with this prayer quivering on his lips, he ceased to breathe; his spirit rose, guarded by angels, to the Almighty's throne, to be recognized by him who said, "Where I am, there shall also my servant be;" and "to him that overcometh will I grant to sit with me



in my throne, even as I also overcame, and am set down with my Father in his throne."

He said, "All is bright! all is bright!" What foretastes these of heavenly blessedness, while the body was fast perishing by disease! But he has entered where is fulness of joy, and pleasures forevermore. Adieu! my brother beloved, the companion and counsellor of my younger days, my constant friend, adieu! May we meet to renew friendship so sweet, and in holiness abide when "death is swallowed up in victory"

Thus sat the sun of EBENEZER NELSON, at twelve and a half o'clock at noon, without a cloud to obscure its shining. It was not twilight, but full day effulgence; and those who watched his departure could not but sit down in his brightness, even as he had gone where neither lights in the heavens, nor tapers in the sanctuary give light, but the Lord God, and he shall reign forever and ever. How changed the scene! It was interesting to look upon his placid countenance and constant smile, though suffering as he did such agony. But his pain has ceased. His tears are wiped from his eyes, never to flow again. He rests from his labors and his works do follow him.

The funeral services were performed in the sanctuary of his church. Some twenty ministering brethren in attendance. An address was delivered on the occasion by the brother who in 1820, at his ordination in the same town, preached from the words of Paul to the Corinthians, 1st epistle, 1: 23, 24: "But we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the

power of God, and the wisdom of God." He had seen him constantly for the intervening thirty-two years, and with what interest therefore could the venerable brother speak of him as the servant of Christ; for truly,

"Christ and his cross were all his theme."

GRAFTON, of Newton, praying for the blessing of heaven on that occasion, had ceased to pray; BALDWIN, of Boston, was not there as then to lay his hand on his head, to give thanks that his prayer at the imposition of hands had been heard; the FATHER of the son could not witness how fully the charge he gave him had been observed; GRAFTON the younger did not withdraw the hand of fellowship he gave; nor was BOLLES, of Salem, present to close those services in supplication, as on that 26th of July, 1820. Men mostly of new names on the 12th of April, conducted the closing scenes. The pastor, at the house, and brethren KEELEY, of Kingston, and STOW, of Boston, at the church, offered supplication; and then, when plaintive, cheering words in fervent praise had been sung, the remains were entombed in the same grounds where sleep also those of our precious brother, JOHN E. WESTON, in hope of a glorious immortality.—Thanks be to our Lord and "Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel."





Upon y<sup>e</sup> Unity of heart.

Jst: 3239. And I will give y<sup>m</sup> one heart, and one way, that they may fear me forever, for the good of them, and of their children after them.

1. Ever since y<sup>e</sup> fall of Adam his posterity have been strangely led astray, bewildered and lost.
2. Divisions soon appeared between Cain & Abel & have continued thro' successive Ages ever since to y<sup>e</sup> present Day.
3. The spirit of y<sup>e</sup> World is a selfish spirit & tends to dissension where interest or Honor is depending.
4. The Israelites often differed among themselves, the separation.
5. You may remember y<sup>e</sup> desire of our Lord last Sabbath Day, Mat. 23. 16.

## Method.

1. Let us make some Remarks  
upon God's gift here mentioned

1. The gifts & callings of God are <sup>not</sup> without  
repentance.

2. God's gifts are ever according to  
his dignity & Character.

3. God's gift here, is of a peculiar  
nature & could be granted by no  
other Person.

4. This gift of one heart, is in oppo-  
sition to a divided heart. <sup>Ref. 102</sup>  
divided between worshipping the  
true God & Idol, wavering & halting  
between two opinions, sometimes  
serving God & sometimes serving  
divels, lusts, and vanities, &c.

5. — A heart to pursue one way of  
worship & to prove if Lord be one tho-  
ught or comfort. <sup>Jer. 32. 39. 40. Leph. 39.</sup>

6. — A heart sincere to God & Man, in  
opposition to a double hypocrisy  
— <sup>1st. 1st. 2d. 2d.</sup>

7. — A heart single to J. honor &  
glory of God, also concord,

harmony, and unity of affections  
to one another, so as to be of one  
heart & soul, as if first christians  
were. Acts. 4. 32. And unanimity  
of judgment, oneness of princi-  
ple and practice, as there ought to  
be. 1. Cor. 1. 10. all is flow from God's  
free grace and favour.

8. And of one way in offering up obedience.  
II. Take notice of God's design  
in this gift.

1. "That they may fear me forever."  
Both internally & externally, the  
one heart will be given to fear  
and reverence him inwardly, and  
one way of worship to fear & love  
him outwardly, and in both they will  
always continue: there will be no  
apostasy from his true grace of God  
and no defection from his worship.
2. "For I will be a Father to the fatherless."  
Unity of heart, sincerity & up-  
rightness of soul: a walking in the way  
of God, having the fear before  
his eyes, & on his heart, will issue in  
spiritual good here & in eter-  
nal happiness hereafter, & even  
posterity will reap some advan-  
tage by his good instructions & example.



Close with some Inferences.

1. The perfection of an Union in heart, & w<sup>th</sup> each other, is a gift of God.
  2. All who are sanctified partake of this gift to a certain degree.
  3. The nature of this gift, is spiritual. Its Objects are heavenly, and its worship Divine, in Unity.
  4. As God's design is for our good and of good of our children we ought to be grateful, penitent and earnest supplicants for these promised blessings.
- Finis.

Composed & printed Jan<sup>y</sup> 1794 to price  
of 12 in my Inkin Hawes Hill.



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The dangers of being at ease in Zion.

Amos. 6. 1. Wo to them that are at ease  
in Zion and trust in the mountain of  
Samarra.

1. This Chap: seems to be directed both  
to 2 tribes of Judah & Benjamin,  
and to 7 ten Tribes of Israel, under  
4 names of Zion and Samarra;  
and to 4 principal men in both w:  
are reproved & threatened for 4 carnal  
security & self confidence &c.

2. Distinguished blessings bestowed up-  
on abusi. people, w: abuse of same,  
will not secure y: from y: divine  
displeasure.

3. What was formerly spoken to you  
may be confirmed as spoken to  
us in a Gospel Ch: state, under y: present  
dispensation.

4. How applicable this passage is to  
this place, Judge ye.

5. Are we of Zion of God? Does Lion's King  
dwell amongst us? Do we discover a  
proper concern for Lion's prosperity?

## Method.

### I. Inquire off what Lion is expressive.

1. Lion was a strong hold, *y.* City of David, *y.* seat of *y.* things of Judah; where their court was kept *y.* Princes & chief men resided, *y.* though he *y.* place safe, also where *y.* Temple was, whither *y.* People went to worship, *y.* where God dwelt *y.* made known his mind to his people.
2. Lion is <sup>sometimes</sup> expressive of a Church-State under *y.* dispensation of *y.* Gospel in which both good & bad Persons may be as, in Matt. 23. from v. 1. to 13.
3. — of *y.* true Church of *y.* Heb. 12. 22.

### II. Shew when any Persons may be said to be at ease in Lion.

1. When persons are unconcerned *y.* though — themselves about *y.* own future state and put far away *y.* evil day. Luke 12. 19. 20. who like Moab are at ease from *y.* youth, as to *y.* spiritual state. Ps. 48. 11.
2. When Persons trust in *y.* profession, and feel themselves safe in a Ch. State: but are ignorant of *y.* power of Religion.

3. When Persons are wholly satisfied w<sup>th</sup> external Ordinances only, and cry Peace, Peace to themselves.
4. When Persons are wholly unconcerned about y<sup>e</sup> affairs of Zion, both temporal and spiritual, and especially y<sup>e</sup> latter.
5. When Persons dont trouble themselves about y<sup>e</sup> doctrines they hear, but are satisfied w<sup>th</sup> y<sup>e</sup> forms of religion.
6. When Persons are careless about the success of y<sup>e</sup> Gospel, whether it is useful for y<sup>e</sup> conversion or edification of souls or not.
7. When Persons are careless about the continuance of y<sup>e</sup> Gos<sup>p</sup> ministry, and y<sup>e</sup> Discipline of y<sup>e</sup> Church of God.

**III. Consider y<sup>e</sup> danger which such persons are in who are at ease in Zion.**

1. They are in danger of being surprised at last, w<sup>th</sup> y<sup>e</sup> Lord's coming as a thief in y<sup>e</sup> night.
2. - of dying in an impenitent state.
3. - of having y<sup>e</sup> most aggravated condemnation.



Improvement.

1. Lion was beautiful for situation and for God's worship, so is of true Ch: of God.
2. What situation can be more awful in a spiritual sense, than to be at ease in Lion, where Lion's King resides, where he is seen, and where he is enjoyed with all the blessings of grace.
3. You w: are at ease in Lion, confides your danger. —

Finis

Composed J. 24. 1791. to preach the 25. in my M. H. in Haverhill, it being preparatory before the sacrament. —

## Upon a fast.

Jonah. 3. 5. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth from the greatest of them even to the least of them.

1. This fast was proclaimed upon Jonah's delivering the Lord's message to the Ninevites. V. 4
2. Jonah delivered his message at God's proud command of God. I. 1. 2.
3. We find Jonah more ready to act for God now, than he was before he was crossed in his design of rebellion, it's often so with God's people they must be crossed and chastised before they will obey.
4. Nineveh was the Metropolis of the Assyrian Empire & the seat of the greatest Monarch on earth.
5. God's message was first credited by the Ninevites, which is evident by their subsequent conduct, by fasting.

6. The practice of fasting is not only pointed out in the Old, but likewise in the New Testament.

7. The Nature of fast carries in ~~it~~ <sup>it</sup> humility, prayer, & a firm dependence on Gods Grace & Goodness.

### Method.

The design of the present fast with some reasons for the same may be estimated of the first head.

I would premise, fasts may be considered in two points of light for what is past, & what is to come. & first is pointed out in Matt. 9. 15. & last in our text. now of design of the present fast is for what is to come. w: are.

1. That God w: continue his gracious Providence over us. 2. That God would bless our King w: health, wealth, peace & honour - preserve y: royal Consort y: all y: royal family & progress y: whole British Empire w: all its Members & dependments.
3. That he w: have mercy upon y: people in his province in husbandry, fishery & trade. 4. That he w: bless



of works of our hands, so as to reap  
of fruits of the earth in due season  
& plenty. 5. Above all that he is:  
give us repentance, pardon & grace  
to amend our lives according to  
his word. 6 And finally be accept-  
ed by him thro' of merit, & mediation  
of his son Jesus Christ. here I  
w: subjoin two reasons, 1. because  
of our absolute dependence upon  
him for all of: forementioned fa-  
vours. 2. It is a reasonable service  
we owe to God.

2. The second head is to shew  
the necessity of those things  
for which we fast.

1. Unless we had a thing we  
might expect soon to be thrown  
into of: utmost confusion.
2. Those temporal favours are  
absolutely requisite for our tem-  
poral subsistence.
3. There is no true permanent  
happiness, w<sup>o</sup>ut repentance  
pardon & grace.
4. Unless we are finally accepted  
thro' ~~the~~ Christ, it will be impossi-  
ble for us to enter of: celestial glory.

## Conclusion

1. Have we a sense of our need of all these favours?
2. Do we abstain from vice which has made us forfeit a right to all these mercies?
3. What were our views in setting apart this day, as a day of fasting & prayer? Is only to comply w<sup>th</sup> the Authority, or a voluntary act of ours?
4. Finally God loves sincere worshippers & will punish Hypocrites.

Composed J. & of April. 1767.  
To preach tomorrow in my M. h.  
we, being a general fasting day.

## The danger of refusing Christ.

Heb. 12. 25. See that ye refuse not him that speaketh this: for if they escaped not who refused him y<sup>e</sup>: spake on earth, much more shall we not escape, if we turn away from him y<sup>e</sup>: speaketh from heaven. —

1. The Apos: uses several arguments in this Chap: to enforce his exhortation on y<sup>e</sup>: minds of y<sup>e</sup>: believing Hebrews. 1.

The cloud of witnesses mentioned in. 11.

Chap: To whom reference is in y<sup>e</sup>: first verse of this Chapter. 2. Y<sup>e</sup>: suffering to blood w<sup>ch</sup>: we fail of y<sup>e</sup>: 3. 4. 3 Chap: temptations are y<sup>e</sup>: fruit of y<sup>e</sup>: former goodnesse. R. 10. 11. 4. To what they come not to mount Sinai: but Mount Zion y<sup>e</sup>: 18-22.

2. By y<sup>e</sup>: authority of a God he here speaks.

3. It behoves each one present to observe the import of our text.

4. By him <sup>it</sup> spake on earth, we  
are to understand, either God himself,  
or <sup>an</sup> <sup>angel</sup> <sup>it</sup> spake to Moses, or, Moses,  
who was on <sup>the</sup> earth, <sup>earthly</sup>; <sup>by</sup> him <sup>it</sup>  
spaketh from Heaven <sup>Re</sup> who originates  
from there, whose doctrine is from the  
Father who is himself there.  
5. The first part of the <sup>text</sup> shall more in medi-  
ately consider. Method.

1. Considers of: spake, & characterised 2  
here, by him <sup>it</sup> spaketh.

1. This is <sup>it</sup> same with him <sup>it</sup>  
spaketh from heaven, in <sup>it</sup>  
latter part of the text.

2. A particular emphasis is to  
be laid on <sup>it</sup> manifestible him. 3

3. It must be <sup>it</sup> Mediator spoken  
of in V. 24.

4. His Majesty is great. V. 45. 3



## 2. How he speaks.

This may be considered as to the manner  
- <sup>that</sup> he speaks.

1. As to <sup>the</sup> manner. 1. Authoritatively. <sup>Mat: 7. 28. 29.</sup>

2. Earnestly.

3. Sincerely.

2. As to <sup>the</sup> way. 1. Incidentally.

2. By his word.

3. By his Spirit. <sup>Rev: 22. 17.</sup>

4. By his Saints.

5. By preaching. <sup>Rom: 10. 14. 15.</sup>

3. As to <sup>the</sup> matter.

1. Truth. <sup>Je: 1. 17.</sup>

2. Grace. <sup>Je: 1. 17.</sup>

3. Threatnings & Promises.

3. What it is to refuse him that speaks.

1. To deny his Divinity. 2. To deny his Trinity.

3. His word.

4. The operation of his Spirit.

5. To reject his Gospel in its power.

tho acknowledge it in word.

6. Who willingly stifle convictions.

7. To be careless about it.

4. The consequence of refusing  
him if speaking

1. Evidences very strong & numerous  
in y<sup>e</sup> condemnation.

2. Punishment.

3. Punishment more terrible than  
under y<sup>e</sup> law.

4. Greater punishment than  
there under y<sup>e</sup> law. —

Composed Oct. 24. 1767 to preach  
tomorrow in my Pulpit in Faneuil Hall.

# No place for repentance

Heb: 12. 17. For ye know how  
y<sup>e</sup> afterward w<sup>h</sup> he would have  
inherited the blessing, he was  
rejected: for he found no place  
of repentance, tho' he sought it  
carefully w<sup>h</sup> tears. . . .

1. This passage refers to Esau w<sup>h</sup>  
for one morsel of meat sold his  
birthright. v. 16.

2. The birthright w<sup>h</sup> he sold contain-  
ed several privileges. 1. Double  
portion of paternal inheritance.

" 2. Right of rule & government over  
" y<sup>e</sup> family, power & dominion, digni-  
" ty & superiority belonging to him.

" 3. The Priesthood. 4. The blessing  
" w<sup>h</sup> run from Abraham in the  
" patriarchal line, & was commu-  
" nicated from Father to Son, con-  
" taining an inclosure of all church  
" privileges. y<sup>e</sup> preservation of y<sup>e</sup> pro-  
" mise. See. Mark 1.

3. - What he sold his birthright for: one  
morsel of meat. What better have  
unrenewed persons for sins?

4. This character - a Communicator of profane  
persons w<sup>h</sup> usually go together. consi-  
der the horridness of y<sup>e</sup> sin.

5. The Ap<sup>ost</sup> appeals to y<sup>e</sup>. Hebrews  
as being well acquainted w<sup>th</sup> y<sup>e</sup>. facts.

6. I pray God y<sup>e</sup>. we may all of us  
be delivered from y<sup>e</sup>. Judgment of  
being such a one.

Method.

I. How why many persons are  
rejected who seek y<sup>e</sup>. favour of  
God (which they once had a right  
to: tho' thro' their folly have lost  
it) altho' they seek it with tears.

1. That they had a right to it as they stand  
related to a fallen Adam is not true

2. Neither by any personal connec-  
-tions as they make their app<sup>ear</sup>an-  
-ce into y<sup>e</sup>. world.

3. But it arose from y<sup>e</sup>. relation to  
Adam in Innocency.

4. - And as coming from God with  
his Image.

5. This favour was lost not by their  
actually sinning because lost before  
they actually sinned.

6. But y<sup>e</sup>. allwise God making Adam  
a representative head they lost it  
thro' his fall.



7. They are rejected because they  
not only lost a right unto: but  
all interest in y<sup>e</sup> disposition of poss  
-it to acquire it again.

8. This weeping is selfish.

9. They dont seek a right.

10. This favour is not procured for  
them by Christ y<sup>e</sup> from Adam.

11. I shall show as y<sup>e</sup> case was 15<sup>th</sup>  
— Elau: if it is with them, there  
is no place of <sup>true</sup> repentance can  
be found for them.

1. Not in God for he can't repent  
Numbers 23. 19.

2. Not ~~not~~ in X<sup>p</sup>: for he has never  
procured it for them not will  
he now his work is finished. Jn 17. 4

3. Not in y<sup>e</sup> best of men for they  
only have it for themselves.

4. Not in themselves, for impeni-  
-tency is there.

Improvement.

1. Esau seems to be a type of rejected sinners.
2. How great is y: loss, to be deprived of y: divine favour.
3. How vain are all tears when a person is wholly rejected by God.
4. Tho' we all lost y: favour of God by Adam y: first, Adam y: second promised repentance for his own as a Grace it is to be found treasured in him y communicated to his own.

Composed y: 31 of October. 1767  
to preach tomorrow in my M: House  
in Flavershill.

Godliness is profitable,

1. Tim. 6. 6. But Godliness with contentment is great gain.

1. Gain, is a general Object which engages y: greatest part of y: mortal Souls. -

2. The general mode of conduct is the pursue y: Plan, which promises y: greatest gain. & sometimes at y: risk of Life.

3. Our Text, holds, out to view great gain without y: risk of Life or Property, this gain, are durable riches.

4. The Proud, contentious & Swave who are influenced with corrupt Minds, endeavour to misrepresent Godliness. P. 4. 5.

5. A contented mind is a continual feast, and qualifies a person for y: discharge of Duties.

6. Gain is not godliness, in y: case of y: false teachers.

## Method

### I. Describe godliness.

1. Likeness to God in heart.
2. It includes all of: Graces of of: Spirit, as Love, Faith, Hope, Fear &c
3. — the whole of internal Religion, which shews itself in outward ~~actions~~ <sup>deeds</sup>
4. — all acts of holiness of life and conversation, <sup>in</sup> the doctrine of which is according to godliness, teaches & engages to
5. — all parts of practical piety, in keeping God's commandments.
6. — an imitation of Christ who is God with us.

### II. Shew in what its gain appears, or consists.

1. A man possessed of true godliness, is a gaining, thriving man. all his debts are paid



richly clothed, deliciously fed, &  
belongs to good family, even the  
household of God; who before was  
in debt, clothed in rags, were in  
a starving condition, & strangers  
and Foreigners

2. The gracious Preposse of A.

3. The riches of God's grace.

4. Heirs to of heavenly Inherita-  
-nce, Heirs of God's Joint Heirs  
with Jesus A.

5. The Spirit in his rich influ-  
-ence.

6. Peace, Pardon & eternal Life.

III. Shew what we may learn  
by contentment, as joined  
here with Godliness.

1. Not of Contentment is a foundation  
of Godliness: but a consequence  
of it.

2. Contentment, is a concomitant  
of Godliness, it denotes resigna-  
-tion of will to God's will.

3. - The word here used signifies  
sufficiency. and what that  
is see. V. 8.

## Application

1. Is Godliness our ornament?
2. What is all worldly gain compared to y<sup>e</sup> gain of godliness? This gain will endure; when this world's wealth will be no more.
3. What a beautiful gem is contentment in the crown of godliness? It shines in y<sup>e</sup> darkest night of afflictions & disappointments.

Finis

Composed y<sup>e</sup> 25<sup>th</sup> of Jan<sup>y</sup>. 1794. to preach  
y<sup>e</sup> 26<sup>th</sup> in my Mr. Kim Haverhill.

The path of wisdom is hidden.

Job 28. 7. There is a path which no fowl knoweth, and which the vulture's eye hath not seen.

1. Various are y<sup>e</sup> methods of the divine communications to instruct y<sup>e</sup> moral world.
2. But notwithstanding y<sup>e</sup> various methods of instruction in the sacred scriptures, we shall still remain ignorant of y<sup>e</sup> paths of wisdom, unless favoured by y<sup>e</sup> influence of y<sup>e</sup> holy spirit.
3. The eagle which is y<sup>e</sup> most sharp-sighted fowl, as well as y<sup>e</sup> swiftest, may be defigured; y<sup>e</sup> vulture is not only voracious; but next to y<sup>e</sup> eagle for <sup>being</sup> sharp-sighted. These may metaphorically point out y<sup>e</sup> wise, sharp-sighted men in a state of nature. -
4. The ways of God, are but little, and very imperfectly known by us.
5. It is probable y<sup>e</sup> our progressive knowledge of God's ways will be continued in endless existence and our admiration will be in proportion to our knowledge.

## Method.

1. Inquire what this Path is.

1. Different are  $\varphi$ . conjectures of  $\varphi$ . learned respecting this way of path.

2. It has been conjectured  $\varphi$ . this Way is  $\varphi$ . path which miners make, to  $\varphi$ . Gold, Silver, Brass, Iron Ore, also to  $\varphi$ . places where Gems and precious Stones lie.

3. Some understand this Way, of Subterraneous paths in nature, made of God, thro' which rivers of water pass that were never seen by creatures of  $\varphi$ . quickest sight.

4. This path may design  $\varphi$ . Paths of God's Providence, which are unsearchable & pass finding out by men of  $\varphi$ . most spacious and penetrating capacities, tho' they will hereafter be made manifest.

5. — may design  $\varphi$ . paths of God's love, grace & mercy towards men w<sup>h</sup> are  $\varphi$ . deep things of God, fitted into & revealed by his Spirit, or otherwise could not be known. Also  $\varphi$ . ways of righteousness, holiness, faith, truth, word of God, &c. &c.

6. — It is a Way to  $\varphi$ . Father,  $\varphi$ . way of life and salvation is man's highway, path. &c. &c.



## II. Make some remarks upon this Path

1. If this Path designs  $\mathcal{D}^t$ , his grace, righteousness, & word. This is hidden from  $\mathcal{I}^t$ : most of  $\mathcal{I}^t$ .
2. This is a Path of  $\mathcal{D}^t$ .
3. It's a pleasant Path.
4. It's a path in  $\mathcal{I}^t$ : there is no danger.
5. — used only by  $\mathcal{D}^t$ 's Travellers.
6. It's  $\mathcal{I}^t$ : only path  $\mathcal{I}^t$ : leads to heaven.

## III. Shew that $\mathcal{I}^t$ : most sagacious, penetrating Eye, by Nature, cannot discover it.

1. If  $\mathcal{I}^t$ : way of God's Providence are unprophable,  $\mathcal{I}^t$  must find out: surely  $\mathcal{I}^t$ : Path of life in  $\mathcal{D}^t$  must be so, to all  $\mathcal{I}^t$ : blind, deaf & dead.
2. Natural Eye cannot discover spiritual Objects: this path is spiritual, viewed by  $\mathcal{I}^t$ : Eye of flesh.
3. Some of  $\mathcal{I}^t$ : wise in this world are as much opposed to this path as possible: which could not be if they once viewed it.
4. Paul could not see it, till it was revealed to him.
5. How many thousands under concern have desired to see it: but could not, till revealed to them.

Improvements:

1. This Path was laid out in J. divine Principles from Westaff - ing.
2. Altho' it was hid in Types and Figures for ages and generations, it is now made manifest thro' J. Gospel.
3. This path cannot be altered.
4. The unlearned can never trace in it; Lion's Travellers tho' fools, as to natural things, shall not err therein.

Finis

Composed by J. J. Feb. 1794 to preach  
of J. J. in H. in Haverhill.

N<sup>o</sup>. of Son called by God & Father

Isa. 42. 6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.

1. This passage, is introduced in a most masterly manner.  
v. 3.

2. The designs of God, in the various acts of wisdom, & displays of grace, are wonderful.

3. The call to & discharge of & mediatorial office was in consequence of his Election  
v. 1.

4. N<sup>o</sup>. as man, was called into Union w<sup>th</sup> & divine nature and as Mediator, was set up from Everlasting to bring about & benevolent designs of Deity. —

## Method

1. Take notice of this call in our text.

1. This call differs from what is usually termed a common or special call to God's Elect.

2. This call, is of God & Father, to his Son, as a Mediator.

3. This call is in righteousness, i.e. in a righteous way and manner, consistent w<sup>th</sup> his own Perfection, and not a c<sup>on</sup>tr<sup>ary</sup> will, but to his full consent.

4. O. unto righteousness, i.e. to fulfil his righteous purposes, concerning the welfare & salvation of his people, to perform his righteous Promises of his coming, and of good things by him; to show his strict vindictive Justice a<sup>gainst</sup> Sin, in the punishment of it; & to bring on an everlasting righteousness for his people.

5. O. I have called thee with righteousness, i.e. Christ came a righteous Person, holy in his nature, harmless in his life, whose words & characters were righteous.



II. Take notice of this promise "And will hold thine hand & will keep thee."

1. "And will hold thine hand." This denotes

1. His promise to him, & access to him.

2. His favour & affection for him. 3. His counsel & direction of him; 4. The sup-

port and assistance he gave him. 5.

The strength he received from him is  
man, to go through his work.

2. "And will keep thee." This denotes 1. That  
it was dear to him, as if Apple of his eye.

2. That he w<sup>d</sup> preserve him from if power  
of his enemies, till if time came for him  
to be delivered into their hands. 3. Taken  
his misfortune in his work. 4. -  
from Death of grave long triumph  
long over him.

III. Take notice of this gift: "And give  
thee for a Covenant of if People;  
for a light of if Gentiles."

1. It is a Covenant, a party concerned  
and a representation of all people  
in if Cov: of grace.

2. He is if directly, mediator, purveyor and  
Ratifier of it, if great blessing in it;  
if him & substance of it, all if blessing  
and promises of it are in him, and as  
such he is given.

3. It was if God's free grace. 4. It was  
appointed & sent into if world for  
his people &c. &c.

4. "Thou a light of J. Gentiles." This de-  
-notes J. Their ignorance & dark-  
-ness respecting J. divine Character  
of J. & of life thro' J.  
2. - as to spiritually divine things  
by nature. 3. - of J. own state  
and condition by nature. 4. That  
J. thro' J. mission they of J. word by  
his Spirit was a light to them  
in those things of J. they were  
before ignorant & in J. dark.

### Improvement.

1. This call, gift & promise are  
eternal, consequently unatte-  
-rable.
2. The blessings & promises of this  
cov: are applied by J. Holy Ghost.
3. The Gentiles have great reason  
to be thankful J. J. is J. light.

### Trinit

Composed J. 25 of Feb: 1794. to preach  
J. Son my Son. H. in Haverhill.

God's People honorable.

Isa. 43. 4. Since thou wast precious  
in my sight, thou hast been  
honorable, and I have loved  
thee: therefore will I give men  
for thee, and people for thy life.

1. The objects of importance  
in <sup>of</sup> diuine view; and with which  
he is pleased; are little noticed  
by mankind at large.

2. Their Objects of pursuit are  
very different. Hence saith  
Isa. 40. 3. Lord, my ways are not your  
ways.

3. The ways of the Lord, must  
be preferable to our ways, as  
they are perfect, just & holy.

4. It is in God's ways, that any  
of Adam's Posterity are pre-  
cious.

5. To be honorable in this world  
excludes ambition; but <sup>earthly</sup> ambition  
here, are far inferior to spiritual  
honour; or to be honorable in <sup>of</sup> diuine view.

## Method

1. Show why God's People are pre-  
-cious in his sight.

1. Negatively. Not if they are valuable in themselves. They have no intrinsic worth in themselves; they are in no wise better than others; they are of the fallen race of Adam, and are earthly & sinful.
2. Neither are they precious in their own sight.
3. — in themselves, or of this world, but means of glory.
4. Positively, but they are precious in the sight of God. For that, as he has chosen them, and taken them into his family, & blessed them with all spiritual blessings.
5. — in the sight of God, as desired by him and betrothed to himself, and understood for him in eternity, and died for him in time. Hence they are compared to things of value, to gold, jewels, precious stones, to a Pearl of great price, to rich treasure, and are reckoned by him as his portion. For they are dear to him, as the apple of his eye.
6. — in the sight of God, as precious. Because they are the subjects of his work and habitation. For he dwells in them, & as the spouse of himself, and as the temple, for glory.



II. show in what Instances it appears  
that they are honorable.

1. Tho they are dishonorable in <sup>in</sup> y<sup>e</sup> selves  
yet are honorable in y<sup>e</sup> Estimation of God.
2. They appear honorable by y<sup>e</sup> birth by  
regeneration, being born of God.
3. — by y<sup>e</sup> marriage to y<sup>e</sup> Son of God.
4. — by y<sup>e</sup> Characters of things pertaining  
unto God.
5. — by y<sup>e</sup> clothing y<sup>e</sup> robe of righteousness  
and y<sup>e</sup> garments of salvation, clothing  
of wrought gold.
6. — by y<sup>e</sup> company or presence of God y<sup>e</sup> near-  
ness to y<sup>e</sup> blessings bestowed on y<sup>e</sup>.

III. show y<sup>e</sup> God's love must be prior  
to his People being precious & honora-  
ble for his sight.

1. God's love, is y<sup>e</sup> moving cause of y<sup>e</sup> being  
set up in glory & being put to glory.
2. — is y<sup>e</sup> source & spring of Election. Ergo.
3. — is an act of complacency & delight  
God rests in his love, is eternal & unchan-  
geable. Ergo.
4. — is an act of unapproved grace & favour  
in y<sup>e</sup> sight.
5. All y<sup>e</sup> blessings of grace are bestowed  
in consequence of love. Ergo. —

IV. How in what sense, Men & People  
will given for his Church.

1. He the informed, of A. & S. Egyptians,  
Ethiopians & Hebrews were given for  
of People of Israel. & 3.
2. The Enemies of A. & S. persecuted  
his people among of Jews, were  
destroyed, & his people saved.
3. Rome pagan was destroyed, &  
Rome papal will be destroyed  
too, & God's Chh will be preserved.
4. Not of: sake of his Chh all of: Enemies  
shall be destroyed, & of: remaining  
Kingdoms of this world shall  
be of: Lords.

### Application

Composed of: 1 of March 1794 to preach  
of: 2 in my M. H. in Haverhill

God's Children are taught by him.

Isa. 54. 13. And all thy children  
shall be taught of the Lord; and  
great shall be the peace of thy children.

We may view Children as a  
nurseries both for Church & State,  
hence appears of necessity of proper  
Instructions relative to both.

2. Unless Persons are taught, they  
will remain Novices & ignorant,  
in every Art & Science, & the  
evil of religious.

3. The Children here; design not  
Children in Age naturally: but  
Spiritually.

4. Education furnishes a  
-form for usefulness in life; so  
to be well taught in the Principles  
of the doctrine of Christ furnishes  
for usefulness in the Kingdom.

5. Those who are young in Age,  
and also, those who are young  
in knowledge are apt to think  
they know more, than they do,  
hence need further Instruction.

## Method

### I. Show why young converts are called of Children of of Church

1. The young Disciples of Christ are called of Children of of Church because of Church has travailed in birth for of, which travail is occasioned by of spirit.
2. Because they are born in her, partake of her nature of holiness which proceed from of husband.
3. - They are nursed up at her side.
4. - She has a peculiar affection for of, & she rejoices over of.
5. - They are adopted into of same heavenly Family is her, which is manifest by regeneration.

### II. Point out some of of particulars into which they shall be taught of of Lord.

1. All God's children shall be taught  
John 3. 34. John 6. 45.
2. They shall all be taught by his living -  
-ter, word & ordinance, as means, &  
by his Spirit as of efficient.
3. They shall be taught to know  
themselves, their vile ness, sinfulness

folly & weakness.

4. — The want of right Counsel & the  
insufficiency of y<sup>r</sup> own to know  
the way of salvation by Jesus,  
so to know him, as to believe in and  
walk with him.

5. — Into y<sup>r</sup> knowledge of God's true  
Character.

6. — in y<sup>r</sup> Doctrines of y<sup>r</sup> Gospel.

### III. Make some remarks upon this peace of y<sup>r</sup> Children.

1. No formal or persons become  
spiritual Children; then they  
enjoy peace in y<sup>r</sup> minds,  
arising from a view of D<sup>y</sup> and  
his righteousness.

2. — They feel a peace w<sup>th</sup> God.

3. — They desire a peace w<sup>th</sup>; and  
among all men. Submit

4. — They voluntarily ~~submit~~  
y<sup>r</sup> Government of D<sup>y</sup> & of  
peace, w<sup>th</sup> is thing of Lion.

5. They enjoy great peace in y<sup>r</sup> Ch<sup>h</sup>;  
in its spiritual reign & in glory.



## Improvement.

1. Have we of true Charities  
of God's Children, aware  
that?
2. Notwithstanding all our  
infirmities, we are yet  
greatly Ignorant & need to  
be taught.
3. The very Name of Peace  
is agreeable; but this  
peace is great here and  
will issue in everlasting  
peace.

Amis

Composed of: 15 of March 1794.  
to preach of: 16. in my h. Hm  
Haverhill.

The danger of consenting to sinners  
Prov. 1. 10. My son if sinners  
entice thee, consent thou not.

1. It is natural for persons  
to be fond of increasing their  
numbers, in the way they express  
are.
2. Parents cannot be too care-  
ful in impressing of minds  
of y<sup>r</sup>. children, w<sup>th</sup> sentiments  
of piety & guarding y<sup>m</sup> with  
truth ag<sup>t</sup> all evil influences.
3. As y<sup>r</sup>. example of Parents  
are very influential upon  
y<sup>r</sup>. minds of y<sup>r</sup>. children, they  
sh<sup>d</sup>. take great care of y<sup>r</sup>. conduct.
4. The minds of children w<sup>re</sup>  
young, may be bent like  
a young tree in different  
ways & grow up in y<sup>e</sup>. same  
train up a child in y<sup>e</sup>. way  
he sh<sup>d</sup>. go, i<sup>e</sup>. he is old, he will, &c.
5. By sinners here, learn of open  
- ly vicious, profane & immoral.
6. Such sinners like y<sup>e</sup>. evil one  
are very active to entice y<sup>r</sup>.  
young in their dangerous ways.

## Method.

1. Point out some of the methods  
which sinners take to entice  
youth.

1. sinners endeavour to draw y<sup>m</sup> from y<sup>r</sup> Parents, & draw y<sup>m</sup> aside from listening to y<sup>r</sup> instructions, advice, & commands.
2. - Use y<sup>r</sup> influence to persuade y<sup>m</sup> to join y<sup>m</sup>, and so throw off all religious restraints.
3. - Suggest y<sup>r</sup> delights & pleasures are great as they enjoy in Chr. or
4. - Ridicule Religion.
5. - propagate wrong theories & spread at truth by y<sup>r</sup> Gospel.
6. - They banter piety, and misrepresent vital piety.
7. - represent y<sup>r</sup> present happiness consists in eating, drinking & merriment, & gratifying y<sup>r</sup> vicious inclinations.

11. Consider the caution given  
"Consent thou not with the  
reasons for it."

1. The caution is, consent thou not, neither listen to, nor approve of their words, nor deeds, be deaf to their Intreaties, and proof ag<sup>t</sup> all i<sup>n</sup> persuasions.
2. The reasons for it are, they i<sup>f</sup> they are actuated by bad principles.
3. They are in a dangerous way, and are desirous to increase and strengthen i<sup>n</sup> numbers.
4. Because spiritual life they abhor and choose i<sup>n</sup> ways to death.
5. - If youth should consent, they would be in danger of losing i<sup>n</sup> souls.
6. - They would reject I<sup>st</sup> Coun<sup>sel</sup>.
7. - They would be subject to the displeasure of him, upon w<sup>h</sup> all i<sup>n</sup> prosperity, blessing and happiness depends. —

Improvements II

1. The Devil & Sinners unite their force ag<sup>t</sup> the Redeemed and of redeemed.
2. Sinners meet with great success, by enticing others.
3. Many Sinners would rejoice, not only in of overthrow of all religion but of all civil government.
4. How dreadful will the overthrow of Sinners be, & great of destruction of those who are enticed by them.

Finis.

Composed 5<sup>th</sup> of April 1794 to preach  
of the my. m. H. in Haverhill.



The danger of rejecting God's Call.

Isa 66. 4. — Because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose of in w<sup>th</sup>. I delighted not.

1. We have reason to repent in dust and ashes for our disobedience.

2. If we will not attend to God's call, whose call will we attend to.

3. God begins to call upon us when we are young persons — times thro' of several periods of our lives.

4. If God's common & ordinary calls are disregarded & his heavy judgments not attended to, death is a call, we must all obey.

5. If hitherto we have been disobedient, let us now hear & obey. —

## Method.

1. When God calls, it's our duty  
to hear and answer.

1. He call various Ways, by his  
blessings, & judgments; by his  
Ministers & Spirit; by his  
love & Patience.

2. Our duty appears from our  
connection with, and depen-  
-dence upon him, as his crea-  
-tures.

3. — from the bounties of his  
Providence & of blessing, he  
is constantly bestowing upon  
us.

4. — That God might be honored  
by us in obedience.

5. — That our good & happiness  
might be promoted.

11. Point out of dangers of  
disregarding & disobeying God's  
call.

1. The danger appears, in not regarding God's voice, who is designed to refute error & lead into the way of truth.
2. — Of not glorifying God in life: but of dishonouring him in thought, word & deed.
3. — Of missing the only way to happiness.
4. — Of being finally rejected.
5. — Of running into the great  
— oft excess of horror & sin.
6. — Of being lost forever.

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6. — Of being lost forever.



## Improvement.

1. It is great condescension in God to call upon sinners.
2. His call, with a gracious design will soon be over.
3. Let us speedily attend to our duty.
4. Let us no longer disobey God's call in J. J. J.
5. If Heaven's call, will not be obeyed by us, we are in danger of calling for mercy when it is too late.

Finis

Composed 7:16 of April 1794 to speak  
4:17. in my M. H. in Haverhill

The Effect of eating of forbidden fruit  
Gen. 3. 7. And the eyes of them both were  
opened, and they knew they  
were naked. —

1. When we consider of happy  
situation of our first Parents  
as coming pure from the hand  
of their Creator; this speedy apostacy  
is almost incredible.
2. Satan in disguise attack Mother  
Eve and succeeded. Gen. 3. 1-6.
3. Satan seduced Eve & she per-  
suaded Adam.
4. As Adam acted in a public  
Capacity, as Head and Repre-  
sentative of his Posterity  
we frequently feel the effects of his  
fall.
5. Doubtless they felt a death  
in their souls in the day of their  
eating of forbidden fruit.

## Method.

I. Our Text points out 4. disagreeable consequences of disobedience.

1. "Their eyes were opened." 1. Not in bodily eyes for with them they saw the beauties of creation before. 2. But of eyes of their understanding. 3. What opened their eyes? Not Satan, Nor the fruit they eat, but of Spirit of God. And what did they see? Not things pleasant, profitable and useful as was promised & expected, but of things very disagreeable & distressing. They saw that they had been deceived by Satan - had broken God's commandment - incurred his displeasure and brought ruin upon themselves and posterity and exposed themselves to God's wrath - feared of God's face and eternal wrath - They saw what blessings and privileges they had lost. The

communion w<sup>th</sup> God, & dominion of  
of creatures, & purity & holiness of their  
natures.

## II. The knowledge required by disobedience is painful.

"They know if they were naked."

1. This they knew before, as I repeat  
of bodies.

2. Now they know if if souls were  
naked, being stripped of if: honor  
and glory they had been vested w<sup>th</sup>;  
having lost if: image of God that  
was upon them, & if: purity, in-  
nocence, righteousness & rectitude of  
if: nature w<sup>th</sup> w<sup>th</sup> they are arrayed.

3. Stript of all ability to deliver  
if: selves from if: curse of God's law,  
and exposed to endless woe.

4. Every act of disobedience, con-  
-tracts guilt, which is painful.

5. This truth our Parents offer  
-med & also by posterity.

Improvement.

1. The faded pages abound with  
of fatal consequences of disobedience  
-ence in Adam's Rebellion.
2. When sinners have their eyes  
opened by God's Spirit, and  
see the nakedness of their souls,  
and the danger to which they are  
exposed if flight is very affecting  
and painful.
3. How soul distressing is the know-  
-ledge of disobedience!

Thou

Composed of 23 of May 1795 to preach  
of 23 in my M. H. in Flaxhill.

thy



The Apostles, the light of J. World.

Matt. 5. 14. Ye are J. light of J. World.

1. The Disciples of J. were personal-ly instructed in this sermon on J. Mountain, by J. great Prophet of Israel. V. 1. 2.

2. His sermon begins, with describing certain Characters, to which blessings are annexed. V. 3 to 12.

3. He then addresses his Disciples particularly, by informing J. of J. true Character. V. 13. 14.

4. Such Persons who are induced with similar gifts & grace, fully sustain J. same Character of being J. salt of J. Earth & J. light of J. World.

5. The qualities of salt & light are essential to our present comfort and happiness.

6. Our Text leads us to notice J. Disciples as J. light of J. World.

## Method

I. Shew what we are to understand  
in this passage, by of: World.

1. Not of terraqueous Globe, which consists of Earth & Water, the light of which are Sun, Moon & Stars.
2. But either of: redeemed World.
3. Or of: moral World or Mankind at large.

II. Shew in what Sense Christ's  
Disciples were, and are of: light  
of of: World.

1. By nature, they have no more light in themselves, than others there.
2. They never did, neither could they, exert any power, to procure of: light, which distinguishes of: from others.
3. All of: light they have is borrowed and communicated from O: of: source of light.

4. In them, is all of light of  
grace, relative to Jehovah's  
plan of Redemption and  
Salvation, in various parts.

5. — The light of Gospel  
Truth, & saving operations  
of the Holy Spirit, known of things

6. — The light of doctrine,  
which teaches us of divine  
Characters. The Trinity in  
Unity. The Eternal Tran-  
sactions, as a foundation,  
for of consequent Opera-  
tions of Deity, in the Ex-  
ecution of His benevolent  
Purposes towards mankind.

## Improvement:

1. The moral World lies in spiritual darkness.
2. As <sup>the</sup> Disciples are of light of <sup>the</sup> World; like <sup>the</sup> Sun, they should attend to a steady and regular course of enlightening <sup>the</sup> same.
3. As it is with <sup>the</sup> heavenly Luminaries of a less Order whose light & brightness are swallowed up by the Sun: so all <sup>the</sup> light of the Disciples of <sup>the</sup> ~~World~~ comes from & is swallowed up in <sup>the</sup> Sun of Righteousness.

Gorris.

Composed <sup>the</sup> 14<sup>th</sup> of June 1794. to preach <sup>the</sup> 15 in my <sup>own</sup> Church in Haverhill.

The Son of unbelief reproved  
Jo. 16. 9. of Sin, because they believe  
not in me.

1. Uninterrupted comfort and satisfaction, are not to be enjoyed in this World of Sin.
  2. Sin has disordered y<sup>e</sup> whole World, w<sup>ch</sup> may be seen, by what takes place in y<sup>e</sup> various departments of life.
  3. Had not this mangled, de-  
-faced y<sup>e</sup> beautiful structure  
of Man, happiness wou<sup>ld</sup>  
have been y<sup>e</sup> glory of y<sup>e</sup> World.
  4. The preventing grace of  
God in sending his Son into  
y<sup>e</sup> World to destroy y<sup>e</sup> Works, of  
y<sup>e</sup> Devil, has opened y<sup>e</sup> wayes  
y<sup>e</sup> restoration of ruined Man  
so y<sup>t</sup> he may be crowned w<sup>th</sup> glory  
honor, immortality & eternal life.
  5. C. C. assures his Disciples, y<sup>t</sup> it was  
expedient for y<sup>e</sup> y<sup>e</sup> flesh to go away,  
and promises y<sup>e</sup> y<sup>e</sup> comforts &c.
- V. 7.



## Method

### 1. Point out of Sin for which the World should be reprove

1. The Sin here primarily intended is  
of of. 1023 in dishonouring, rejecting &  
contemning it, and 2. of Spirit of God  
by Blas, charged upon of. on of. day of  
Pentecost, and fully proved agt them  
so of. they were convicted in of. Confi-  
-rmed & cried out. Acts. 2. 23. 36. 37.  
however as it may be applied to the  
ordinary Work of of. Spirit upon  
of. heart; so it may include con-  
-fession of Sin of all sorts.

2. Original Sin.

3. Actual Sins.

4. The Sin of unbelief.

5. — of Persecution.

6. — of Disobedience & contempt

ish  
ve.  
11. Offer some reasons, why the  
World should be reproved for  
unbelief.

- ing  
of  
God  
of  
them  
hi  
the  
n.  
in  
empt. God.
1. Unbelief, appears to be of first  
sin, of our first Parents.
  2. This has been a reigning  
sin ever since of fall, does  
of human Race.
  3. - It is of cause of rejecting  
of Saviour C. has given of  
most striking Proofs of his  
Deityship.
  4. The Spirit reproves of World  
for of sin of unbelief, because  
it is so unreasonably bold.
  5. - It is so dishonourary to  
God.
  6. - It opposes Jesus C. and his  
gracious designs in salvation.
  7. - It is a soul damning  
sin.
  8. - It strengthens Satans Kingdom.

## Improvements;

1. Sin nourished is like the deadly Poison of a venomous Serpent. It must unavoidably issue in death & destruction.
  2. To believe in God & Author of our Existence, & our Friend & Saviour of Sinners is perfectly reasonable.
  3. Unbelief is a latent Sin, which unperceived powerfully counteracts God's Plan and Designs, and is known by its Effects.
  4. Nothing short of a spiritual of truth can reprove & convert a sinner. It is as the alarm of conscience & give a full conviction of its evil.
- Series

Composed & ed June 1794 to preach  
& 22 in my M. Hindmarshill.

Christ's question to 9 blind.

Matth. 20.32, And Jesus stood still, and called them, and said, what will ye that I should do unto you?

1. Compassion, humility and benevolence were of Characteristicks of Jesus & others of Earth.

2. How different was Jesus - and of Christ on this occasion from that of great men on Earth.

3. Our context informs us of occasion of this passage. Vide 9.29.30.31.

4. Altho' this literally took place respecting 9. Disciples of Christ. yet as there is full an analogy between this history and blinded Children of Men by nature & grandeur of sinners, & Jesus prop to cure find it as such. -

## Method

### I. Take notice of his posture.

1. Jesus stood still. 1. Noting of the heard of cry & cry. 2. He pitied of condition as being blind & under of rebuke of of multitude. & cry.
3. — That he was ready to hear their request, the poor & blind, notwithstanding his popularity at this time, a multitude followed him.
4. So he now having done his work of humiliation, he hears of cry of of blind & ready, and remains in a posture to help of —
5. He pitied of the in Heaven, on of act of of compassion of rebuke of a carnal world. 6. He is not exalted above hearing of cry.

### II. Take notice of his call.

1. He called of of cry in Mark. 10. 49. but he commanded him to be called: The command to his Ministry, is to call of of poor, blind & naked. &c.
2. A sense of of distressed condition make him cry to Jesus, of faith way of mean & way, not of cause or reason of of call. So that, with of faith, of have a sense of of condition of cry to him before he grants



relief to y<sup>e</sup>, tho' he knows y<sup>e</sup>  
situation before.

3. As it was to th<sup>e</sup> p<sup>r</sup> when poor  
sinners obey th<sup>e</sup> call they are  
then in y<sup>e</sup> way for his blessing.

III. Take notice of his question

1. This is similar to what we  
find in Eph. 5. 6. 7. 8.

2. The answer we have in v. 33.

3. When th<sup>e</sup> call is obeyed now  
by any poor sinners: a fine-  
-las request is virtually pro-  
-posed to th<sup>e</sup> p<sup>r</sup> a promise of his  
-ing whatsoever they sh<sup>d</sup> believe.

4. Now to accommodate y<sup>e</sup> ques-  
-tion to y<sup>e</sup> in y<sup>e</sup> h<sup>o</sup>s: shall  
will ye that Christ sh<sup>d</sup> do  
unto you? Do ye desire the  
recovery of sight? Do you  
feel y<sup>e</sup> need of healing want  
that? Are y<sup>e</sup> in a pitious  
condition and desire help  
from th<sup>e</sup> p<sup>r</sup>: alone can deliver  
y<sup>e</sup>?

## Improvement.

1. He now stands in of Gov: of  
Gof, and calls upon all us:  
are by Faith crying to him  
to come.
2. He is unmoveable in his  
Purposes & love, and openly  
declares his readiness to help  
all Applicants.
3. Sh: this question be pro-  
-posed personally to my  
hearers: how different w:  
be their answers, &c? —

Composed of J. D. June 1794 to  
preaching in my Dr. H. in Laverhill.

The old Proverb not to be used.

Eze. 18. 2. That mean ye, that  
ye use this Proverb concern-  
ing of Land of Israel, saying  
The Fathers have eaten sour  
grapes, and of Children's teeth  
are set on edge.

1. This passage has often been  
misapplied, as making a  
of imputation of Adam's sin  
to his posterity.

2. The Ap<sup>l</sup>. Paul in of 5. to of  
Rom. equally argues for  
of imputation of Adam's sin  
as for of imputation of the righte-  
ousness.

3. This was spoken to of Jews in  
Babylony, is: used the Proverb  
concerning of Land of Israel:

"The Fathers have sinned and the

"Children are punished; as of ten

"Tribes for of Jews of Brebham and

"the two Tribes of Judah & Benjamin

"for of sins of Manasseh. Jerem.

4. This passage will very well apply  
to of present Age

## Method

1. Observe of. of. Fractities are here represented as being guilty of. of. crime, which mankind in general are chargeable with. clearing themselves of fault & laying of blame to others.

1. This disposition early appears - & after the fall, in Adam & Eve. Gen. 3. 12. 13. Teachers of law suggested of was to be in pieces by a false interpretation. 3. 33. 2. - appeared in Aaron Ex. 32. 22.

3. Not to multiply Scripture Instances - only mention of instances of Pilate washing himself for condemnation - ringed & washing his hands, &c. 4. This spirit prevails of civil, military & religious distinctions.

5. How often do we see this among off children & grown people when they have done wrong.

6. How glaring is this, in every instance, when sinners blame the divine Being & excuse of. of. for of. corruptions of of. nature & of. disobedience of of. conduct.

11. Point out the tendency of  
such a disposition.

1. To prevent conviction en-  
-tering into of mind.
2. To injure of Chara<sup>ter</sup> of others.
3. To prevaricate & commit  
falshoods.
4. To harden ones self in sin.
5. To dishonor God.
6. To prevent repentance  
and gratitude.



# Application

1. Are we not guilty of this charge?
2. To indulge such a disposition is dangerous.
3. Let no one in future dare to blame J. Deity.

J. Davis

Composed J. 4 of July 1794 to  
preach J. 6 in my h. H. in New Haven

W. J. Shepherd gathering his sheep

Ex. 34. 12. As a shepherd seeketh  
out his flock in day of he is amo-  
-ng his sheep if are scattered: so  
will I seek out my sheep, and will  
deliver it out of all places where  
they have been scattered in cloud  
-dy and dark day.

1. The Shepherd of Israel came to  
seek & to save that which was lost.

2. The royal Phil with dearing  
- ledged of Lord as his shepherd  
of. Could not suffer him to want  
Apr. 23. 123.

3. The feathered, wandering sheep  
has encouragement given  
by its Shepherd. T.M.

4. When sheep get feathered and strong from y<sup>e</sup> flock, they are exposed to danger of getting lost.

5. Sheep are numerous and need  
of care of a good shepherd.

a method

1. Take notice of y<sup>e</sup> similitude  
made use of, to point out the  
divine conduct in gathering his  
Sheep like a Shepherd.

1. As a Shepherd seeketh out his  
flock, so will I seek out my be.

1. The Shepherd knows his Sheep: 2.

So doth y<sup>e</sup> Lord his. 2. A Shepherd is  
careful to seek out his flock when  
scattered: So doth y<sup>e</sup> Lord his. 3. A

Shepherd seeketh out his own flock  
y<sup>e</sup> flock of his own property: So doth

y<sup>e</sup> Lord his. A Shepherd attendeth

to y<sup>e</sup> condition and wants of  
his flock: so does y<sup>e</sup> Lord to his.

5. A Shepherd goes after his scattered  
- so Sheep seek y<sup>e</sup> Lord: So does

y<sup>e</sup> Lord after his. 6. A Shepherd

will fatigue himself and ex-  
-pose his life for the Sheep: so

y<sup>e</sup> Lord Jesus has for his; yea  
laid down his life for his Sheep.

II. Take notice of 7. time when  
7. Lord's flock, like sheep, may  
be said to be, feathered by 7. time  
by 7. dark day.

1. Literally when 7. Jews were  
dispersed in 7. several Provinces  
of Babylon & other Countries is  
by a figure of darkness & affliction to 7.
2. Mystically. The time of Adam's fall  
was a dark & cloudy day, when all sin-  
ned in him & were made sinners  
by his disobedience; is of sentence of  
condemnation & death passed upon all  
and they become liable to utter ruin &  
destruction; is darkness & ignorance fill  
all human nature; is all man-  
kind were separated from God; in con-  
sequence of is 7. Children of God, his they  
were feathered abroad.
3. - A time of unregeneracy is a cloudy  
and dark day is 7. Sleet.
4. - A time of dejection, is God's peo-  
ple are in darkness & have no profitable  
Communion with him is a cloudy  
& dark day.
5. - This is a cloudy & dark day in 7. time  
of persecution.
6. - When Blaphemy, Lies and  
all practical Impieties prevail  
as in 7. present days. —

Improvement.

1. The great Shepherd of Israel, only can deliver his Sheep from the jaws of  $\gamma$ : devouring Lions, as did Daniel.
2. The attention & care which the Shepherd of Israel, pays to his flock disproves his goodness & love to  $\gamma$ .
3. Is it not a dark & cloudy day at present? Neither day nor night.
4. Let us be importunate to  $\gamma$ : great Shepherd of Israel to gather all his scattered Sheep!

Finis.

Composed  $\gamma$ : 12 of July 1794 to preach  $\gamma$ :  
13 in my M. H. in Kew Hill.

The blessing of a tender heart,

2 Thim. 2. 22, 19. Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place and hast rent thy clothes and wept before me, shall have heard that faith of God.

1. His faith was an eminent influence of early piety which adorned his whole life (Chap. 2).
2. The young thing was clad with loyalty, and he was far from neglecting of advice of God, but at 16 years of age he began to seek after God (Chap. 3). a blessed example for young.
3. The favour kept on of 16 years of his age was extraordinary (Chap. 12, 19).
4. Josiah entered into (Chap. 22) God and influenced people to observe it (Chap. 23, 3).
5. - greatly honoured himself by the advice of God (Chap. 23, 3).



## Method.

1. Make some remarks upon  
of tender heart.

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1. I feel early birth of Lord  
was glorified in a heart of  
flesh the Lord's law written upon it.
2. The heart was soft like wax &  
susceptible of impressions, or  
was moved & trembled, for God has  
respect to such as are of sensitive  
heart, & tremble at his word. Job 6:2.
3. A tender heart readily receiving  
instructions, & of truth in its own  
inner.
4. The Authority of Christ makes  
deep impressions upon it.
5. A tender heart rendered so by  
grace is a good heart & is disposed  
to do good.
- II. — Upon humiliation before  
the Lord
1. Internal humiliation, such as  
that was regarded by the Lord  
in Job 42:3, as if it were with.

2. If  $\gamma$ : external was regarded much  
more  $\gamma$ : internal  $\gamma$  would be  
-humiliation will be regarded by  $\gamma$ .

3. True humility & repentance dis-  
-covers a knowledge of God, his law  
& sin to its consequences.

III - Upon  $\gamma$ : time when this  
humiliation took place.

1. When he heard God's threatening

2. When he apprehended God's  
displeasure w. take place for  
sins committed in Gen 26. Gen 28.

3. When he was brought down to a sense  
of  $\gamma$ : dangerous & awful condition  
of his subjects

4. When he heard  $\gamma$ : words of  $\gamma$ : book of  $\gamma$ :  
law. Ps. - Hear for  $\gamma$ : souls may live

IV - Upon  $\gamma$ : blessing conferred. Self  
have heard this  $\gamma$ : Lord.

1. God hears  $\gamma$ : cries of  $\gamma$ : humble  
and contrite ones.

2. - He heard & answered him

3. He was comforted by  $\gamma$ : answer  
so as to have peace in his soul.

Improvement.

1. Such a heart is a great blessing.
2. Don't my young friends think of young Josiah acted of wife and proud out part in early seeking the Lord? So and so likewise.
3. Is it not a time to be humble before God when he threatens both by his Word and Providence.
4. View of blessing granted to Josiah and answer to his prayer when destruction fell upon the enemies of the Lord. Ought it not to excite him to receive of like blessing.

From  
Composed by the Rev. 1794 to preach  
at my M. Hill Haverhill.

## The profit of seeking good.

Amos. 5. 14. Seek good, and not evil: that ye may live. —

1. Good and evil are two, opposites; the former is applied to agreeable objects, even to God himself, the latter to disagreeable objects.

2. The inspired Psalmist expresses himself thus, to the divine Being, "Thou art good and doest good."

3. A man who believes and practices of Religion of Jesus of good Samaritan, is called a good man.

4. Moral evil is pregnant with of most distressing awful scenes which imagination can possibly form.

5. Life natural, spiritual and eternal are inestimable blessings; if moral evil deprives us of them. —

Method

1. Let us attend to J. exhorta-  
-tion here given; "Seek good  
and not evil."

1. This exhortation was given to Israel when they were very low, & is very applicable to us.
2. Don't seek after y<sup>e</sup> company of evil persons & y<sup>e</sup> evil conversation, it is infectious and dangerous
3. - after evil things, especially the will of evil, sin, it is hateful to God, contrary to his nature & will, is evil in its own nature & bad in its consequences; therefore ought not to be fought, but shunned and avoided.
4. But seek y<sup>e</sup> which is good, Persons & things: seek y<sup>e</sup> dummum bonum, the chief good, God is essentially, perfectly immutably and communicatively good, y<sup>e</sup> source of all goodness & blessing of his people.
5. - O. I. good favour, Shepherd & Friend is good in all his relations, as a Father Husband & Advocate, in w<sup>ch</sup> are all good things.
6. - The good Spirit of God, is: works good things in his people & shows good

things to them and is of comfort and  
aids in Prayer, praise, & discharge  
of duty, & in the exercise of every grace, &  
is a guide into all truth & preparation  
for eternal glory.

7. - the good ways of God, & way of  
truth, faith & holiness; especially of  
good way of life & salvation by Christ.

8. - The Kingdom of God & his righte-  
-ousness.

II. Let us attend to the encourage-  
-ment here given. That ye may  
live.

1. Comfortably. Godliness has the  
promise of life & now is & it is  
to come.

2. Spiritually, enjoying of favour  
of God and his Presence in his Or-  
-dinances, & thro' life.

3. Eternally, in glory <sup>tho' it is</sup> as it  
says, where I am, there shall ye  
be also.

4. In the various exercises of grace  
and constant discharge of  
Duty.



## Application.

1. Take for example, of Patriarchs, Prophets, Apostles and all the righteous w. followed after that <sup>is</sup> is good, particularly of Exam-ple of of good Samaritan.
2. If we seek good and find it, there is an eternal good pro-vided for us hereafter.
3. Evil will pursue of wicked to destruction.
4. May of blessing of this life and of w. is to come be of hap-py lot of each one of us.

Finis

Composed of 15 of Aug. 1794. to preach  
of 17 in my M. S. in Haverhill.

The Chh: of J: Body of C: is full, &  
Eph: 1.23. Which is his Body  
the fulness of him that  
 filleth all in all.

1. This passage refers to J: Chh:  
in 9.12 and to C: in 9.20.

2. Notwithstanding C: is  
so much neglected by  
former despised by others  
& God hath greatly honored  
him. 1. Co. 2.12.

3. The reason why C: is  
so much neglected & despised  
is an unfriendly dis-  
-position to him, and igno-  
-rance of his true character  
as Saviour & Mediator.

4. C: has supplied his Chh:  
5. Members from J: began-  
-ning and still does and  
will supply it, till his mys-  
-tical Body is completed.  
is done by J: agency of J: spirit.

## Method

1. Show in what sense of  
Church is Christ's Body.

I would premise of of Chh: is  
represented hereby an human  
body, it is but one, consisting  
of various members, united  
to each other, and yet in an  
exact proportion to one  
- they are all subservient to each  
other, and is neither more nor  
less than they are.

2. The Chh: is the mystical Body  
and is but one general Assem-  
bly, w<sup>ch</sup> consists of many mem-  
bers of different gifts & use-  
fulness & are all united to one  
head, &c. whose name they bear  
and of whose spirit they partake,  
and are subservient to each other.

2. - be connected by J. Father's gift  
to him.

3. - by his own purchase

4. - by union, of w<sup>ch</sup> he is J. head,  
and w<sup>ch</sup> he loves as his own  
body, and supplies, directs &  
defends.

II. Make some remarks  
upon the fulness of D. who  
 filleth all in all.

1. D. has a personal fulness as God.
2. - a mediatorial fulness of ability & strength for his work.
3. - his dispensatory fulness. He dwells in him for the use of his People.
4. The Chh: is his relative fulness, i.e. fills him, and makes up D. mystical; and he is filled by him, and is complete in him.
5. - will appear to be D.'s fulness. All of flesh, both Jew & Gentile, shall be gathered in, filled with grace & grown up in him (Ch: 4.13).
6. D. filleth all in all, i.e. may be conceived either more extensively -ly; as he fills both worlds, with inhabitants, he fills all places by his omnipresence, and all creature, the food & sustenance of more limitedly, by Chh: & People of God; all fill, all his

Churches & Ordinances with his  
gracious Presence; He fills  
y<sup>e</sup>. Souls of Saints w<sup>th</sup>. Inno-  
cent Officers, & these w<sup>th</sup>. y<sup>e</sup>. gifts  
and graces of his Spirit, suit-  
able to y<sup>e</sup>. place & Station; He fills  
all y<sup>e</sup>. Souls w<sup>th</sup>. mercy - He fills  
y<sup>e</sup>. Hearts w<sup>th</sup>. joy, y<sup>e</sup>. Minds with  
knowledge, y<sup>e</sup>. Consciences w<sup>th</sup>.  
peace, y<sup>e</sup>. wills w<sup>th</sup>. spiritual  
desires & sublimation; y<sup>e</sup>. Affec-  
tions w<sup>th</sup>. love to himself & to  
in short he fills y<sup>e</sup>. with grace  
and goodness & y<sup>e</sup>. fruits of  
righteousness, and so makes  
them meet for usefulness  
here, & for happiness hereafter.

Improvement.

Composed y<sup>e</sup>. 29<sup>th</sup> of Aug<sup>r</sup>. 1794, to preach  
y<sup>e</sup>. 31<sup>st</sup> in my M. H. in Haverhill.

## Pro Charities.

1. Pt. 2. 4. To whom coming,  
as unto a living Stone,  
disallowed indeed of men,  
but chosen of God, & precious.

1. The Apol. cautions agt. a  
breach of Charity. &c.

2. — desires if God's children  
might grow. &c.

3. He supposes a growth  
in grace, tho' if nourish-  
-ment of if word, is in  
consequence of spiritual  
knowledge. &c.

4. Such as come to it, belong  
to his spiritual building  
&c.

5. Coming & believing are one & the same.



## Method

1. Shew in what sense Christ was chosen of God & precious.

1. His human Nature was chosen from among & above all other Individuals of man-kind.

2. - It was chosen to be united to & Son of God, and so constitute & God & man in one Person.

He was chosen as Mediator.

4. - to be & head of & Chh. and & Saviour of & body.

5. - to be & foundation of God's spiritual building; and to be & Author & Giver of spiritual & eternal life.

6. He is precious as & brightness of his glory. He is honored above things, Angels & all things, and precious in his offices.

II. Shows in what it appears  
that he was and is disallowed  
by Men.

1. This appears by J. conduct  
of J. with Builders, High Pri-  
ests, Scribes & Pharisees & the  
bulk of J. nation, & rejected  
him as J. Infidel & stone of J. tra-  
-che. left him out of J. build-  
-ing, and laid another founda-  
-tion, even J. own Works of High  
-thought.

2. He was and is set at naught  
as a Foundation stone.

3. They <sup>do not</sup> come to him for life  
but fought it in & by J. law.

III. Shows what is implied by  
coming to it as a living Stone.

1. Continual Acts of Faith.

2. That he is acceptable tho' in Name.

3. It supposes Life in J. & that they c. not  
come.

4. - a sense of J. need of pardon &

## Improvement:

1. God's act of choosing D.  
remains unalterable like  
of Perfection of his nature.
2. Are there not many others  
as, viz. Disposition of D. as the  
Foundation of of Author of  
Salvation.
3. D. being of Living Stone  
was pointed out by of the  
of followed & supplied of.  
Israelites thro' of Wilderness  
so he is now a constant  
Supply to all who come to  
him. 1. Cor. 10. - 4.

James

Completed 7.12 of Sept 1794  
to preach 7.13 in my 9th H.  
in Haverhill. —

2<sup>d</sup>. faithfulness in doing his works.

Jo. 9. 4. I must work & workes  
of him & fast one while it is  
day: the night cometh when  
no man can work.

1. It appears by Jo. 2. Verse of that  
Chapter & 2<sup>d</sup>. Disciple were on  
flourished w: & 4<sup>th</sup>. <sup>not the per</sup> ~~the~~ opinion  
of Job's three friends, & when  
afflictions fall heavily upon  
an individual & it is owing to  
some personation committed.

2. It rectifies this mistaken  
notion. & 3.

3. The Omnipotence & Omnipresence  
of Deity, do not preclude things  
working: Neither do the presence  
of God operate upon our minds  
as to make us neglect our duty.

4. It sheweth & words uniformly  
conduce to God's glory & sh. dur.

5. Tho' it was sent, it was not at  
his will, for he came freely.

6. It knew of his works were pre-  
scribed to a short limited time  
as is & cap. 10. in all.

## Method

I. Take notice of some of the  
Works assigned it to do. --

1. The work of Redemption, in ful-  
filling of Law & satisfying Justice.
2. - In working Miracles, Mat 35. 23. & 12.
3. - In preaching of Gospel, Mat 16. 1.
4. - In instructing Disciples, and esta-  
blishing truth on Earth.
5. - In procuring of blessings of  
of Gov. of grace for all his People.
6. - In fulfilling all righteousness  
and establishing his Mediatorial  
-al Kingdom on Earth.

II. Show in what sense it was sent.

1. Not as mere God. 2. Not as mere  
man: but
3. As Mediator. 4. As a publick Man.

III. Attend to of time when it  
was to do his works.

1. While it is day, i.e. of day of life.
2. Upon every occasion, to display his  
power & glory.
3. Within of limited time of a short life.

IV. Inquire what we may learn  
by y<sup>e</sup> night in w<sup>ch</sup> no man can work.

1. By y<sup>e</sup> night learn y<sup>e</sup> night of death.
2. Death destroys all activity of y<sup>e</sup> body.
3. The dead can perform no work neither natural nor spiritual, Nor - this preach, pray, give alms, or strengthen.

V. Christ is our Pattern for his be<sup>h</sup>.

1. He is worthy our Pattern in his love and zeal for God & his house.
2. In y<sup>e</sup> display of wisdom, patience, and benevolence.
3. In works of righteousness.
4. In his watchfulness to improve every opportunity in teaching and doing good.
5. In his resignation to y<sup>e</sup> will of God.

VI. Point out some motives  
to imitate Christ.

1. The dignity of his Person.
2. The perfection of his Example.
3. The result of happiness.
4. The shortness & uncertainty of life.



Improvement.

1. All Christ's works were necessary & performed agreeably to the will of God.
2. The good will of God is seen in D<sup>r</sup> being just.
3. The living in  $\gamma$ . time of life praise  $\gamma$ . Lord,  $\gamma$ . dead cannot praise him.
4. The example of D<sup>r</sup> sh<sup>d</sup> ever be held in view by us.
5. Death, Judgment & Eternity are powerful motives to engage to diligence in well doing.

Finis

Composed  $\gamma$ . 18 of Oct: 1794 to preach  
 $\gamma$ . 19 in my M. S. in Haverhill.

Upon St. Silence, to a Woman of Canaan  
Matt: 15. 23. But he answered her  
not a word. And his Disciples  
came and besought him,  
saying, send her away; for she  
crieth after us.

1. This passage has reference  
to 9. preceding Verse. 22.
2. The importunity of this  
Woman, discovers 9. anxiety  
of her mind. 9. 22.
3. St. Silence, and 9. woman's  
importunity caused the  
Disciples to send her away.
4. We are apt to be unfeeling  
towards 9. distress of our  
fellow creatures, is it well with us.
5. The Disciples were ignorant  
of what St. designed to do  
for this poor Woman: So 9. say  
in distress cry for mercy, tho' it  
displeases some,

Method.

I. Inquire into the reasons of Christ's Silence.

1. Not because he was displeased with her request, &c.
2. Not if he did not here, or was unfeeling towards her. —  
to continue her request & try her faith and make it manifest.
4. So now Christ is often silent for some length of time to the importunities of his people to try if faith, patience & perseverance.
5. Likewise he is usually silent for some length of time to the cries of awakened distressed sinners, before he relieves them. —

11. Point out the difference  
between Christ and his Dis-  
ciples in 3: where & how.

1. Ch. patiently bore with his;  
3: Disciples were impatient to his  
words.

2. The Disciples were for finding  
her away, as at the out answering  
her request: Ch. answering 3: 22

3. Ch. sympathy & goodness were  
conspicuous on 3: occasions.  
Their impatience & folly in  
were conspicuous on 3: occasions.

4. Ch. views in coming into 3: world  
as it respected his people was to fulfill  
and to save all to suffer & endure  
trials for 3: sakes. But his people  
are too selfish, don't choose to be  
troubled with others, or suffer for  
their sakes.

5. Ch. after sufficient trial  
of his faith & zealous persever-  
ance, granted to his 3: request.  
They were for finding her away  
without such a trial.

## Improvement.

1. Tho' D. may not speedily answer; yet G. he does, he discovers, wisdom, justice, grace & goodness.
2. D.'s Motives, views, temper and behaviour, were very different from his Disciples.
3. Take encouragement, tho' D. tarries long wait for him in y. use of means.

Finis

Completed y. 24 of Oct: 1794 to present  
y. 25 in my In. H. in Haverhill.

A desire for X<sup>p</sup> to help in trouble

Matt: 15. 25. Then came she,  
and worshipped him, saying,  
Lord, help me.

1. These are y<sup>e</sup> words of a Woman  
of Canaan, w<sup>h</sup> was distressed  
on her Daughter's account. v. 22.
2. The Miracles which were  
wrought by our Saviour dis-  
cover his divine power.
3. X<sup>p</sup> was y<sup>e</sup> only ref<sup>t</sup> for help  
in y<sup>e</sup> case before us: for he is to  
such who feel y<sup>e</sup> power under  
y<sup>e</sup> dominion of the Satan.
4. Tho' X<sup>p</sup> was neglected by some  
and despised by others, yet  
constant repeated were y<sup>e</sup>  
applications made to him for  
favour.
5. X<sup>p</sup> is y<sup>e</sup> friend of y<sup>e</sup> distressed  
and can help w<sup>h</sup> all other  
help fails.



Method.

I. Shew what is justly implied  
in worshipping Christ.

1. A belief of his Divinity.
2. A godly reverence of him.
3. An undissimbled love to him.
4. Disclaiming all other Lords as objects of worship.
5. Being actuated by y<sup>e</sup> divine Spirit in honoring, praising & adoring him.
6. It not only implies faith: but repentance, and the exercise of y<sup>e</sup> graces of y<sup>e</sup> divine Spirit.
7. - In short, to serve him, in the way pointed out in y<sup>e</sup> sacred Scriptures.

11. Show what is implied in  
these words. "Lord, help me."

1. Distress, either in Body, or  
Mind or for others, in John  
8:12 before us, was for his daughter.
2. A sense of his need of help.
3. An acknowledgement of his  
sovereignty, Deprivation, Power  
of Jesus Christ.
4. A belief, of God alone is able  
to help, no creature could  
help.
5. A dependence upon him  
who is benevolent, to help.
6. Not only a willingness to be  
helped in his own way, but  
but an earnest desire to be  
speedily helped.

## Improvement.

1. It is not only of proper object of worship for men, but for Angels. Heb. 1. 6.
  2. Examine who & how we worship.
  3. Do we feel of need of It's help?
  4. Every soul conscious of guilt may adopt of this language. Lord, help me.
- Finis

Composed of 31 of Oct. 1794 to  
preach of 2 of Nov. in my M. H.  
in Haverhill. —

The Soul waiting upon God

Ps. 62. 1. Truly my Soul  
waiteth upon God: From him  
cometh my Salvation: —

1. God is to be waited upon  
in y: use of means.
2. — For answers of Prayer,  
and performance of promise.
3. — For protection from, and  
deliverance from Enemies  
and all trouble,
4. — without murmuring  
in y: exercise of Patience.
5. By y: Soul waiting  
upon God, it denotes  
an inward frame of spi-  
-rit, as well as bodily ex-  
-ercise in outward Ordinances.

## Method

### I. Offer some reasons for the Soul waiting upon God.

1. Because God is J. Sovereign  
Disposer of all things & things.
2. - Disappointments attend  
J. waiting upon any other.
3. - All that is for our real  
good & happiness comes  
from him.
4. - We need Instructions &  
Directions for we are Ignorant  
and apt to err. -
5. - It is his will if we should  
wait upon him. -

### II Show when it may be said that a Soul waiteth upon God.

1. When it is Submissive to his  
will & obeys his commandments  
- ~~only~~
2. When he waits in J. exercise of Faith

3. When he is delighted with  
God's Character & loves his  
Law.

4. When he confidently  
joins his word to know  
his Will, with a full deter-  
-mination to obey it. —

### III. Point out of what nature is this Salvation.

1. Temporal. From all evils.
2. Spiritual, From sin, Satan &c.
3. Eternal. Everlasting hap-  
-piness.



## Application.

1. Have we need of any particular motives to enforce if reasons offered to wait upon God? —
2. From what has been said can we judge if we wait upon God? —
3. What is if: Salvation if we are seeking or waiting for? —

Composed 7: 80 of Nov. 1794. to preach  
7: 9 in my M. H. in Haverhill.

## A Thanksgiving Sermon.

Joel. 2. 26. And ye shall eat in plenty, and be satisfied, and praise y<sup>e</sup>. Name of the Lord your God, y<sup>e</sup>. hath dealt wonderfully with you: And my people shall never be ashamed.

1. The Provisions usually made upon our annual Thanksgivings discover a plenty.
2. Amidst a variety & plenty of Provisions, there is danger of overcharging y<sup>e</sup>. Stomach and disqualifying ourselves for our duty.
3. To eat & drink and arise to play, instead of giving thanks, is a great sin. --
4. When we consider y<sup>e</sup>. great plenty of provisions for y<sup>e</sup>. body we may by an easy transition contemplate y<sup>e</sup>. spiritual food for y<sup>e</sup>. soul. --

## Method.

1. Take Notice of this Promise,  
"And ye shall eat in plenty,  
and be satisfied."

1. Altho' this promise respects  $\mathcal{I}$ .  
Grace of God: yet it ~~is~~ is ~~not~~ is  
truly fulfilled both to Saints &  
Sinners.

2. When  $\mathcal{I}$ . calls,  $\mathcal{I}$ . nature are  
satisfied, ~~is~~ is a reasonable supply,  
it is a blessing.

There is spiritual Food in  
plenty, to eat, be satisfied with,  
for all  $\mathcal{I}$ . hunger for righteousness.

4. - In God, in his goodness, grace  
and love, truth and faithfulness;  
in his Cov: & promises.

5. - In Christ  $\mathcal{I}$ . is compared to  
many things eatable; is called  
 $\mathcal{I}$ . Lamb of God,  $\mathcal{I}$ . fatted calf, the  
hidden manna,  $\mathcal{I}$ . tree of life, and  
 $\mathcal{I}$ . bread of God; everything in him,  $\mathcal{I}$ .  
belongs to him, is food for faith, his  
flesh is meat indeed: his blood is drink  
indeed;  $\mathcal{I}$ . fulness of grace in him; the  
righteousness wrought out by him;  
 $\mathcal{I}$ . Calvary, he is  $\mathcal{I}$ . Author of up-  
lift  $\mathcal{I}$ .  $\mathcal{I}$ . Believe, live, by faith.

6. - In  $\mathcal{I}$ . Gos: and  $\mathcal{I}$ . doctrines of it, com-

-pared to honey for sweetness of taste,  
to milk for its nourishing nature;  
to strong meat for its strength.

7. In the Ordinances of the Gospel particularly in the Lord's Supper, of feast of fat things, &c.

III. Point out some particulars for which the name of the Lord is to be praised.

1. The whole mentioned in the Proclamation.

2. To be satisfied with a reasonable plenty of <sup>spiritual</sup> provisions.

3. To be satisfied with the provisions which God has prepared for his people.

4. For life & its various blessings  
For the Gospel & its power on sinners  
and sinners.

III. Shew why God's people shall never be ashamed.

1. Of their spiritual connections

2. Of their pure doctrine of the Gospel.

3. Of God's patronage & promises.

4. Of the foundation of their hope.

5. Of their promised rest and future happiness.

## Improvement.

1. Whilt we are favoured with plenty of naturally spiritual food - it must be esteemed a great blessing to have appetites to feed upon it: same.
2. To recount all of blessings of it: year past would be difficult.
3. He sh<sup>d</sup>: never be ashamed of God, & of Gospel or Ordinance of it: but sh<sup>d</sup>: ever be ashamed of sin.

Finis

Composed of: 19 of Nov: 1794. to  
preach of: 20 in my M. H. in  
Haverhill.

Final perseverance issues in salvation

Mark. 13. 13 And ye shall be hated  
of all men for my Name's sake.  
But he that shall endure unto  
the end, the same shall be saved.

1. The Christian Religion in its  
nature, influence & final issue  
is most glorious.

2. The moral World, would not, ac-  
cording to our conceptions, have  
been favoured with a greater  
blessing than if Christ Jesus, &c.  
of which he is the Author. —

3. The most glorious glory of Christ  
coming up from the dead, & rising  
of Jesus Christ.

4. But when he came, & the  
chief Men in the Nation,  
being disappointed, were coming  
to engage against him, And of these  
Jews & Gentiles.  
But a few were at-  
tracted to his cause, & were  
willing to suffer reproach for him.

5. Such is the will of many of  
the world, to continue to  
the end, have the promise of salvation.



## Method.

1. I have a lot of St. Disciples pointed out here and ye shall be hated, &c.

1. By being hated of all men, learn not every individual: but of all Claps of Governor of all men in general, of all Nations.

2. The love and attachment of St. Disciples to St. must be great.

3. The Disciples of St. acted different from St. disposition of them in general.

4. The comfort they had, St. support they experienced and St. seemed they experienced St. were unknown to an opposing world.

5. St. show why they should be hated for St. sake.

1. Because St. in general were and are unfriendly to St.

2. — hate his character & teaching.

3. — hate his righteous principles.

4. — hate his way of life & holiness.

5. — as they hate his cause they hate St. & all his religion.

6. — they persecuted.

III. Point out some particulars  
to be endured by the Disciples.  
1. Reproaches. 2. Afflictions. 3.  
Persecutions.

IV. Shew how they sh<sup>d</sup>. endure  
them.

1. In y<sup>e</sup> exercise of faith.
2. — of Patience.
3. — of love & resignation of will.
4. — of defense of y<sup>e</sup> pure doc-  
trines of y<sup>e</sup> Gos<sup>p</sup>.
5. In y<sup>e</sup> testimony for It.
6. At all times, thro' life to  
death.

V. Point out some parti-  
culars they shall be saved  
from.

1. From original & actual Sin.
2. — Temptations
3. — Disquietudes.
4. — Trials, Pain, Tears & Sorrows
5. — All imperfections
6. — Sin, Satan & World. Death  
& everlasting misery. —

Improvement.

1. There is a diff: between the  
Disciples in the first days of  
Christianity & now. <sup>as to Jesus</sup>  
they love him & live by his day.
2. There are many in this day  
who don't love him, and despise  
his followers.
3. The Disciples sh: ever endure  
with patience & resignation  
what is laid upon them,  
as a sign of their love.
4. No one can fully describe  
the complete salvation of  
the Disciples who hold out  
to the end.

Jesus.

Composed 7:22 of Nov. 1794 to page  
7:23 in my Bn. Rev. H. Marshall.

X<sup>th</sup>. Prayers for Peter & all his People.

Luke. 22. 32. But I have prayed for thee, that thy faith fail not: and when thou art converted - do, strengthen thy Brethren -

1. Simon is here addressed v. 31. and to him all of Apostles, for of Word yeas, you, is plural v. 36.

2. As Simon was very forward, and in of greatest danger, he was particularly prayed for, tho' it pray - ed for all his Apostles & all of Ch: afterwards, believe. Ps. 119. 20.

3. Satan desired, asked leave of God, for he can do nothing without permission, to have Peter & Just. as he got leave to have of good & even of Body of Job in his hands, to sift of as Wheat, to toss of to & fro, as Wheat is tossed in a Sieve or fan; i.e. to afflict and distress of. See Amos. 9. 9. by beating of, both from one & another and so he desires to have all of Saints. John 17. 23. improvement of this passage I propose to consider it as applicable to all God's People.

## Method

I. Print out some particulars of  
Christ's prayers for his people.

1. Their Preservation. *Jn.* 17. 9-11-15.
2. Their Sanctification. *Jn.* 17. 17.
3. For *eternal* perseverance. *Jn.* 17. 20. 21.
4. — Glorification. *Jn.* 17. 24.

II. Show why he prayed that their  
faith should not fail

1. Because Satan in his temptations  
strikes principally at *et.* faith of God's  
people.
2. That is a grace w<sup>ch</sup> gives much glory  
to God, and in *et.* exercise of which,  
Believers have much peace, joy & comfort.
3. — It is a shield w<sup>ch</sup> keeps off, and  
quenches Satan's fiery darts, and is  
a piece of Armour he is sadly harassed  
with; and therefore endeavours all  
he can to weaken & destroy it.
4. — He knew *et.* necessity of faith in  
*et.* exercise to keep *et.* from falling into  
sin, & dishonouring God.
5. — *et.* faith is connected w<sup>th</sup> love, w<sup>ch</sup> binds  
God's people together to promote the  
cause of God, and baffle *et.* designs of Satan  
to make divisions.

III. Shew, that altho' their faith may in some sense fail; yet it can never finally fail.

1. Thro' <sup>its</sup> power of sin & force of Temptation, it may fail as to some degree of its steadfastness.
2. — As to its Actings and exercise.
3. — As to <sup>its</sup> Sense: Believers may have of it.
4. But never as to its Principle, it being a gift of God's grace & a work of his power.
5. — It being a substantial grace, an immortal & incorruptible seed, of which <sup>it is</sup> <sup>its</sup> Author and Finisher.
6. It is secured by <sup>its</sup> prayerless, his powerful Mediation & prevalent Intercession.

IV. God's People need repeated Conversions.

1. To make a distinction between regeneration & conversion.
2. They need it after they fall into <sup>gross</sup> sins.
3. — after they fall into sin.
4. — after Backslidings.
5. — after coldness, hardness, <sup>ness</sup> lukewarmness.

V. Point out their duty when converted.

To strengthen their Brethren.

1. By <sup>its</sup> exercise of love & obedience.
2. By maintaining <sup>its</sup> purity of truth.
3. By steadfastness in <sup>its</sup> faith.
4. By acknowledging <sup>its</sup> fall, repentance and reparation thro' grace.
5. By a good example.



Improvement.

1. It knows all Satan's designs agt. God's People, and intercedes for them.
2. It discovers his great love, care and tenderness in praying for his people.
3. The Principle of Faith will remain, tho' its exercise may abate, & cause great mourning & fears. -
4. Don't we all need fresh conversions, to do our duty in glorifying God & strengthening our Brethren.
5. If God's People need <sup>fresh</sup> conversions, surely others need convulsions.

Finis

Composed &c. of Dr. Lyggs to preach  
at my M. H. in Haverhill -

The influence of y<sup>e</sup> Gos<sup>o</sup> on y<sup>e</sup> Saints.

Titus. 2. 13. Looking for y<sup>e</sup> blessed hope  
and y<sup>e</sup> glorious appearing of y<sup>e</sup>  
great God and our Saviour Jesus C<sup>h</sup>.

1. We are all progressing to Eternity  
and are ready to express our  
belief of y<sup>e</sup> other truths of our lives,  
and y<sup>e</sup> certainty of y<sup>e</sup> ~~future state~~ <sup>eternity</sup>.
2. Notwithstanding our general  
Profession of y<sup>e</sup> above truths, how  
little are they attended to?
3. When we loose a near and dear  
relative or friend, y<sup>e</sup> passion of  
alarm & fear, may be excited  
for a little while but in general  
soon subsides.
4. This day we are reminded, by  
Providence, of y<sup>e</sup> death of our aged  
friend, once upon y<sup>e</sup> busy stage  
of time, a lively, active, benevolent  
man, one w<sup>h</sup> in early life made  
a profession of religion, and became  
a member of this Ch<sup>h</sup> within a few

months, after its constitution, from  
his zeal in, and his abilities to defend  
of doctrines of  $\gamma$ . Gos. and  $\gamma$ . order of  
God's house, he was chosen a ruling  
Elder in  $\gamma$ . Chh. w<sup>th</sup> office he continue  
-d in till his death; tho' of late  
years he was rendered incapable  
of serving  $\gamma$ . Chh. as he did when  
first put in office. -  
method

## 1. Describe this blessed hope.

1. We are not to understand by this,  $\gamma$ .  
grace of hope; tho'  $\gamma$ . is a good hope  
thro' grace, & a hope of blessedness, may  
be called a blessed hope, yet  $\gamma$ . have  
this implanted in regeneration.
2. Prather. It  $\gamma$ . Object & Ground of hope, is: your  
hope, it in  $\gamma$ .  $\gamma$ . hope of glory, is: is blest & fore  
in  $\gamma$ . enjoyment of whom,  $\gamma$ . happiness  
of  $\gamma$ . Saints does & will consist and for whom  
they look & expect from heaven, expres-  
-sed in  $\gamma$ . next clause.
3. Or  $\gamma$ . thing hoped for, eternal glory & happi-  
-ness: called  $\gamma$ . hope of righteousness and the  
hope laid up in heaven. Gal. 5. 5. Col. 1. 5. w<sup>th</sup>  
consists in  $\gamma$ . beatific vision of God & it and  
a conformity to & enjoyment of  $\gamma$ . life.

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3. - in his glory as a Judge, invested  
w<sup>th</sup> power & authority from his Father,  
w<sup>ch</sup> must be terrible to sinners.
4. - in y<sup>e</sup> glory of his human nature,  
w<sup>ch</sup> it is now crowned.
5. - in his Father's glory.
6. - in y<sup>e</sup> glory of his holy Angels, being  
attended w<sup>th</sup> all his mighty ones

### Improvement.

1. The grace of hope must be experi-  
-enced in order to possess this blessed hope.
  2. What is y<sup>e</sup> future object of your  
present hope & desire.
  3. At this appearance of y<sup>e</sup> great Lord  
all doubts of his Deityship will  
forever be removed.
  4. What an appearance can imagi-  
-nation possibly conceive of to equal  
y<sup>e</sup> glorious appearance of X<sup>p</sup>; all w<sup>ch</sup>  
y<sup>e</sup> Gos. points out, w<sup>ch</sup> all y<sup>e</sup> redeemed of  
y<sup>e</sup> Lord will appear in glory w<sup>th</sup> him.
- Finis

Composed y<sup>e</sup> 6<sup>th</sup> of Dec<sup>r</sup> 1800. to preach  
y<sup>e</sup> 7<sup>th</sup> in my M. H. in Slaverhill.



## Thanksgiving Sermons

Esther. 3. 17. The Jews had joy and gladness, a feast and a good day.

1. The changing scenes of time are often astonishing, one instance of which, we have before us.
2. Humiliation & prayers have often been particularly noticed and answered by divine Blessings. Nehemiah. Chap. 4. 16. 17. Esther obtained the favour & the Jews were released from their fears. — Many are the instances in scripture of the answer of prayer.
3. The united States of America, like Canaan, have had occasion for many days of joy: both for civil and religious privileges.
4. The <sup>the antiquity of</sup> Commonwealth from its days of our Forefathers have uniformly from a sense of God's goodness annually appointed a day of public thanksgiving a day of joy & gladness, &c.
5. We are called upon by authority to observe this day, by a joyful remembrance



## Method.

11

1. I shall take notice of y<sup>e</sup> occasion  
of this joy and gladness, &c.

1. The Jews had been overwhelmed  
with sorrow; and had been fasting  
and praying. Chap. 4. 16. 17. y<sup>e</sup> y<sup>e</sup> Lord  
act. y<sup>e</sup> Jews Chap. 3. 13. should be rescued.

2. The occasion was, y<sup>e</sup> Providence of God  
in reversing y<sup>e</sup> murderous decree  
act. y<sup>e</sup> Jews

3. — in y<sup>e</sup> leading steps to changing  
or altering y<sup>e</sup> bloody decree. 1. The pride  
and vanity of Haman is: being fe-  
-cious in y<sup>e</sup> Kingdom, thought he  
could do as he pleased, hence excites  
a gallows for Mordecai.

2. The Lord stirring up y<sup>e</sup> minds of y<sup>e</sup>  
King, to have y<sup>e</sup> book of records brought  
and read, &c. Chap. 6. 1 to 4. — 3. After ques-  
-ting ~~Haman~~ Haman of y<sup>e</sup> Morris Diet

4. The execution of Haman. 5. Morde-  
-cai's promotion. 6. The new Diet.

11. Shew when any People have  
reason of Joy and gladness &c.

1. When Prosperity or remarkable  
deliverances await them.

2. The Jews had reason of Joy & at y.  
royal proclamation of Cyrus byra. Th.  
5. seventy years had they been in captivity  
So America is: had been more than  
70 years under great Britain's re-  
-ceived & declaration of her Indepen-  
-dence. 2. After y. Jew's liberty and deli-  
-verance they met to many hinder-  
-ances from y. Enemies byra. 4. 4. 5.  
So had America: but she surmounted  
y. all. 3. The Jew's Enemies offered to  
join & build together byra. 4. 2. 3.  
but were refused: So y. republic of  
France attempted &c. but was refused.

3. America has reason to be glad & rejo-  
-ice y. her civil Constitution remains  
and prospers. 2. y. y. life of y. President  
is preserved: tho y. former President is  
no more. 3. y. we have been preserved  
from desolating sickness. 4. Tho y. success  
of our commerce, Navigation & Fishery &  
labours of y. Husbandman. 5. & good hope

III. Shew how of feast of Joy and gladness should be kept.

1. By calling to remembrance of many kind Providences in our favour.
2. With love and gratitude.

Viewing all our blessings as of purchase of of.

4. With an earnest desire to improve of feast in a proper manner, & not abuse it by gluttony or intemperance.

Improvement.

Composed of <sup>th</sup> 25<sup>th</sup> of Nov: 1800. to preach of 27. in my M. H. in Haverhill.

The last open prayer made before I died.

Luke. 23. 42. And he said unto <sup>his</sup> Lord, remember me w<sup>h</sup> thou comest into thy kingdom.

1. We have in this Chap. y<sup>e</sup> most  
tragicall scene y<sup>e</sup> was ever ex-  
hibited to view in this world,  
viz, the Son of God hanging between  
two thieves on y<sup>e</sup> crosse, ~~plauding~~  
~~him~~ in y<sup>e</sup> most ignominious  
situation.
2. Whilst on y<sup>e</sup> crosse y<sup>e</sup> general  
disposition of y<sup>e</sup> world was dis-  
covered in y<sup>e</sup> two thieves y<sup>e</sup> one  
joined y<sup>e</sup> Enemies of X<sup>p</sup>. y<sup>e</sup> other clasp-  
ed to him.
3. One of y<sup>e</sup> Thieves rebuked y<sup>e</sup> other  
for railing on X<sup>p</sup>. 1. 39. 40. 41.
4. Persons on y<sup>e</sup> dying bed, often dis-  
cover as diff. dispositions as y<sup>e</sup>  
two thieves on y<sup>e</sup> crosse. —

2. Whilst on y: cross y: general disposition of y: world was discovered in y: two thieves y: one joined y: Enemies of X<sup>o</sup>. y: other clasp'd to him.

3. One of y<sup>e</sup> Thieves rebuked y<sup>e</sup> other  
for railing on x<sup>t</sup>. 7. 39. 40. 41.

4. Persons on y<sup>e</sup> dying beds, often dif-  
-posed as diff: dispositions as if  
two thieves on y<sup>e</sup> cross. —

## Method.

1. I shall make some remarks  
upon this prayer of J. thief. Mem-  
-orbet me. &c.

1. He have no art: & this thief ever  
making a prayer to God before &  
it is likely he never did as he had been  
a very wicked man, and is supposed  
J. he was guilty of murder as well  
as theft. God's grace in him was  
distinguishingly great.

2. This was J. last open prayer  
put up to him before his death.

3. <sup>Christ</sup> was now hanging on J. cross  
with him.

4. He was at this time despised, redi-  
-culed, condemned & rejected by J.  
various orders of J. Jews.

5. The thief directed his prayer to  
none, but to him who hung upon J.  
cross, bearing J. curse for his People.

II. Take notice of J. strength of his faith

1. His faith, tho recent, was genuine &  
strong.



2. The strength of his faith appears by y<sup>e</sup> situation of its Object. It was at this very time was exposed to public view in y<sup>e</sup> most ignominious manner - forsaken by his apostles and now dying y<sup>e</sup> most shameful death.
3. His faith was unshaken in the true Character, as King of Zion, y<sup>e</sup> head of the Church and Mediator. &c.
4. - of His entrance into his kingdom of w<sup>h</sup>ch he is y<sup>e</sup> only King.
5. - in trusting his soul in his hands.

### III. Observe y<sup>e</sup> knowledge he had of Christ's Kingdom.

1. It appears y<sup>e</sup> he was informed into y<sup>e</sup> nature of His kingdom y<sup>e</sup> it was spiritual, glorious & heavenly.
2. y<sup>e</sup> it was a purchased kingdom a kingdom of y<sup>e</sup> Father's gift to him.
3. y<sup>e</sup> it was infinitely preferable to y<sup>e</sup> kingdoms of this world.
4. That he would come y<sup>e</sup> second time in his own kingdom, when the Jews should see & know him to be y<sup>e</sup> King whom they had crucified. —



Improvement

1. Doubtless this thief was blessed with grace previous to this prayer, <sup>for</sup> might be said of him as it was of Saul "Behold he prayeth."
2. His obtaining mercy at y<sup>e</sup> last discovers y<sup>e</sup> ineffable blessing of free grace & great goodness. And may be an encouragement to poor distressed souls at last: tho' ought not to influence any to defer y<sup>e</sup> conversion of y<sup>e</sup> souls to y<sup>e</sup> last hour.
3. All circumstances considered where have we an instance of stronger faith? Among New Testament saints.
4. The kingdom of G<sup>d</sup> differs from all others, in being everlasting.

How, love to God's children, is to be known

1<sup>st</sup> 5. 2. By this we know if we love the children of God, viz. we love God and keep his commandments.

1. This Chap: begins, with a declaration of if: Evidence of being born of God, a Point of if: utmost importance

9. 1. "Whoever believeth in Jesus" &c.

2. A mistake respecting if: new-birth is a fatal error.

3. The evidences of being born of God, sh: be carefully examined.

4. A profession of religion may be a cover to us in if: eyes of if: World: but God searches if: heart.

5. Our text may assist in self-examination at present.

## Method

1. Our love to God's children is an important evidence of our being Christians.

1. What I mean by Christians is more than a profession of religion: it is nothing short of being united to Christ by Faith & anointed by his Spirit.

2. In a certain sense, by Creation, y<sup>e</sup> whole human Family may be considered as God's children. Also as to his providential care over y<sup>e</sup> blessings &c. he bestows upon y<sup>e</sup>...

3. But by God's children in y<sup>e</sup> Script we are to understand regenerated persons or those w<sup>h</sup> are born of God. J. 1.

4. This love to God's people is different from natural love.

5. — is spiritual love, or y<sup>e</sup> love which



Keeping his commandments of  
love of hearing his Son, who is y:  
head of his Church, and has institut-  
ed y: Ordinances of Baptism and  
y: Lord's Supper for all his peo-  
ple to observe.

### Improvement.

1. The inspired Apostle says we know y: we have passed from death to life because we love the Brethren.
2. The principle, motive & view of our love to God's Children sh<sup>d</sup>. be carefully examined.
3. The last clause of our text deter-  
mines y: nature of our love to God's  
Children. Finis

Composed y: 13. of Nov: to preach y: 14<sup>th</sup>  
1800. on my M. H. in Flavershill.

The duty of watchfulness &c.

Mark. 13. 36. Left coming suddenly  
he find y<sup>e</sup> sleeping.

1. This Subject is intimately con-  
-nected w<sup>th</sup> y<sup>e</sup> foregoing.

2. The knowledge of future events  
in this world, is y<sup>e</sup> sole prerogative  
of Deity. - 1. 35.

3. He sh<sup>d</sup> be governed in our  
moral conduct by divine  
Revelation, w<sup>ch</sup> is replete w<sup>th</sup>  
useful Instructions.

4. The sudden and uncommon  
death, y<sup>e</sup> last week in this town  
demands our serious attention.  
No storm, near y<sup>e</sup> Harb, last asleep  
w<sup>th</sup> y<sup>e</sup> watry impinger w<sup>th</sup> after him from  
w<sup>ch</sup> there was no discharge.



## Method

1. Christ is often represented in Scripture as coming suddenly, which should be a motive to watchfulness.

1. The ways in w.<sup>ch</sup>, and y.<sup>e</sup> Inds for i.<sup>ch</sup> A.<sup>t</sup> comes, are very different.

2. The way, designed in our Text, of A.<sup>t</sup> coming was in Judgement, & y.<sup>e</sup> end designed to execute vengeance on Jerusalem.

3. Notwithstanding y.<sup>e</sup> original design of y.<sup>e</sup> Text, it may apply to other cases, and be a motive to watchfulness to watch y.<sup>e</sup> Providence of God to watch ag.<sup>t</sup> all kinds of Sin to comply w.<sup>th</sup> duty. To watch at wisdoms gates & wait at y.<sup>e</sup> posts of her Doors. Pro: 8. 34.

11. It is of will of God of his People  
sh<sup>d</sup> continue watching & not sleeping.

1. The scriptures abound with exhortations to watchfulness.

2. Watchfulness sh<sup>d</sup> be continual. When we attend preaching—When we read of scriptures—When we enter upon any particular transactions in life—Every morning and evening—When we go to bed & when we rise. When we fall asleep not knowing but we shall wake in Eternity.

3. The sleep in our Sect design's spiritual sloth and stupidity, similar to natural sleep when one is inattentive & careless respecting of transactions of life: & spiritually regardless of God's honor & of strictly attending to duty—of consequences of stupidity & eternal things.

## Improvement.

1. Will it come suddenly? who are prepared for such a solemn event?
2. Have we not sufficient motives to engage to watchfulness?
3. Christians are sleeping or watching? examine yourselves.
4. Ye who are sleeping in dead sleep of spiritual death, on the brink of the fiery ocean below, can ye not be awakened by great variety of means used? This is alarming.

Finis

Composed by the 20<sup>th</sup> of Sept. 1800. to preach  
by the 21<sup>st</sup> in my M. H. in Slaverhill.

Upon y<sup>e</sup> exaltation of Christ  
Phil: 2. 9. Therefore God also hath  
highly exalted him, and given  
him a name w<sup>ch</sup> is above every  
Name.

1. Whosoever humblteth himself  
shall be exalted, this was verified  
in y<sup>e</sup> instance before us; of C<sup>t</sup>.
2. C<sup>t</sup> made himself of no reputation  
& took upon him y<sup>e</sup> form of a  
servant. 4. 7.
3. C<sup>t</sup> humbled himself and be-  
came obedient to y<sup>e</sup> greatest degree  
9. 8.
4. As C<sup>t</sup> descended to y<sup>e</sup> lowest  
degree of humiliation, God has  
raised him to y<sup>e</sup> highest degree  
of Exaltation.

## Method.

1. Shew in what of exaltation, of Christ consists.

- This exaltation consists in of following
1. The first Step of his exaltation, was his resurrection from of dead, i.e. he had a glory given him as man, his body was raised in incorruption, glory, power & spiritual one, it became a glorious body & of Pledge & exemplar of of saints at of general resurrection, he was then glorified as Mediator, and justified in of spirit & acquitted & discharged from all of sins of his people, i.e. he took upon him & bore, having satisfied for them.
  2. The second Step — was his ascending on high up to of third heaven, attend i.e. an innumerable company of angels.
  3. His session at of right hand of God is another branch of his exaltation i.e. shews his work to be completed.



4. Christ's exaltation further consisteth in his having of gifts of y<sup>e</sup> spirit w<sup>th</sup> out measure, to bestow upon his ministers and people in all ages, to enlarge his kingdom - in having all power in heaven & earth to compleat his great designs - in having Dominion and authority over all creatures & things, w<sup>ch</sup> are made to subserve y<sup>e</sup> execution of his mediatorial office. - in being invested w<sup>th</sup> right & power to judge y<sup>e</sup> world at y<sup>e</sup> last day.

II. Make some remarks upon his name which is above every names

1. God <sup>Jehovah</sup> are names of G<sup>d</sup>. tho' not here designed, for these he had by nature.
2. Neither y<sup>e</sup> name of y<sup>e</sup> Son of God, w<sup>ch</sup> he has in a more excellent sense than angels or men, w<sup>ch</sup> he has by nature.
3. Neither y<sup>e</sup> name Jesus w<sup>ch</sup> he had before his incarnation.
4. This seems to design some fame renown, dignity & honor which



was never given unto or bestowed  
upon any creature or creatures. <sup>it</sup> is  
name may include <sup>it</sup> several de-  
grees of exaltation, whatever name  
of greatness there is among men or  
Angels, <sup>it</sup> has <sup>it</sup> <sup>it</sup> is superior to it.  
was a Priest a name of dignity among  
<sup>it</sup> Jews? <sup>it</sup> is <sup>it</sup> High Priest.

Having a great name among men.  
<sup>it</sup> has on his vesture on his thigh a  
name written King of Kings &c.  
Is a deliverer of a nation a name of ho-  
nor? <sup>it</sup> is exalted to be <sup>it</sup> Deliverer. &c.  
Is a Mediator between contending Princes  
and kingdoms a great name? <sup>it</sup> is <sup>it</sup>  
only Mediator between God & men.  
Are Angels, Seraphim, Cherubim,  
Thrones, Dominions, Principalities  
and Powers great names, in <sup>it</sup> other  
world? <sup>it</sup> is <sup>it</sup> head of all Principalities  
and powers.

### Improvement.

Composed <sup>it</sup> 23 of Aug: to preach  
<sup>it</sup> 24: in my Mr. H. in Slaverhill.

## Upon Family Government.

1. Sam: 3. 13. — Because his sons made y<sup>m</sup> selves vile, and he reth<sup>in</sup>ed y<sup>m</sup> self.

1. These are y<sup>e</sup> words of y<sup>e</sup> Lord unto Samuel, respecting Eli y<sup>e</sup> Prophet and Priest of y<sup>e</sup> Lord.

2. Tho' Eli was a good man, his sons were wicked. Vide Chap. 2. Good men often have bad children.

3. It is worthy of Notice y<sup>t</sup> the reproved Hannah y<sup>e</sup> Mother of Sam: thro' mistake Chap. 1. 14. and now y<sup>e</sup> Lord reproved Eli by Sam: y<sup>e</sup> son of Hannah whom she was praying for, when Eli reproved her.

4. Hannah performed her vow unto y<sup>e</sup> Lord. Chap. 1. 11. — 28. But it might be y<sup>e</sup> case with all w<sup>h</sup>o vow or promise to y<sup>e</sup> Lord to perform it faithfully.

## Method

1. Observe <sup>that</sup> family government is of great importance.

1. What I mean by good family government is, if all y: members of a family whether children or servants be in subjection to y: rules & orders of y: family, and keep y: places.

2. It has a tendency to qualify y: for subjection either in schools or Kingdoms or States.

3. It lays y: foundation for virtues w: are y: Pillars of growing republics & Kingdoms.

4. It contributes to morality and a reverence of Deity & Religion.

II. shew what is necessary, in order to perform this duty acceptably.

1. That y: head or heads of Families sh: be virtuous & religious.

2. — That they sh: be exemplary.

3. — That they sh: unite w: their Families in family worship

4. That — in their Instructions, re-  
proofs, restraints and admonitions.
5. That — sh: see, y: y: government  
is scriptural and not cruel and  
unreasonable.

### III. Offer some motives to enforce it.

1. From y: authority of Brit: w: requires,
2. From y: example of A: w: was obedient
3. From y: resolution of Joshua: w:  
determined y: he and his Family  
or house, sh: serve y: Lord.
4. From y: peace, <sup>happiness</sup> beauty and har-  
mony w: crown such a Family,
5. From y: awful consequences  
of neglecting it. Vide. 9. 13. 14.
6. To neglect it, is to open y: flood-  
gates of vice, of profaneness, irre-  
ligion, Luxury, oppressions, unclean-  
ness. Vide Chap: 2. 16-22.

## Improvement.

1. Good family government may be considered as a nursery of good members for y<sup>e</sup> State and thro' grace for y<sup>e</sup> Church.
2. Heads of families sh<sup>d</sup> consider y<sup>e</sup> duty & unite in y<sup>e</sup> government wh<sup>ch</sup> w<sup>ill</sup> reflect honor upon y<sup>e</sup> selves and families.
3. The motives to family government are numerous and powerful.

Finis

Composed y<sup>e</sup> 20<sup>th</sup> Aug. 1800 to preach  
y<sup>e</sup> 3. in my M. H. in Haverhill.



## The gift of y: Father to Christ

Jn. 6. 37. All y: y: Father giveth me  
shall come to me; and him y: com-  
eth to me, I will in no wise cast out.

1. This is an open declaration, not only to y: travelling Jews: but to y: world in all ages.
2. The Father's gift to his Son, is like himself, Eternal, and must be considered in y: transactions of Deity before y: foundation of y: World. Ephe.
3. This gift is expressed in y: present tense, perhaps to denote its continuance and unchangeableness, also to express his eternity, <sup>as</sup> he proposes, having all things present in view: tho' it is expressed in y: past tense. I & c. hath given.
4. This gift, is an act of Deity antecedent to a person's coming to y: believing in him, which is a fruit & effect of Electing love, as is evident from this clause Shall come unto me.



## Method

1. Point out of Persons designed in  
of gift of of Father to of Son

1. Our text says all of of Father giveth  
me <sup>is</sup> does not design of Apostles only  
is were given to <sup>as</sup> such; for these did  
not all in a spiritual manner come to  
him & believe in him, one of <sup>is</sup> was Judas of  
son of perdition.
2. Nor does of all include of whole of of human  
race, for of antediluvian world, Sodom  
and Gomorrah & many others could  
not be included in of word all.
3. I acknowledge in some sense all the  
individuals <sup>of of human race</sup> are given to <sup>as</sup> of of uni-  
versal Ruler & Governor to suppress some  
ones in his mediatorial kingdom and are  
subject to his power & controul; but do not  
come to him & believe on him.
4. But of whole body of of them are here  
designed, is were chosen by God of Father  
and were given and put into of hands  
of <sup>as</sup>
5. All of every denomination, age  
and Country, who have been or  
shall be effectually called.

## II. Shew of reasons, why all such Persons, shall come to Christ.

1. Because of design of God can't be frustrated.
2. - It hath redeemed <sup>m</sup> of.
3. - They are included in of God's grace.
4. - It <sup>by the divine power</sup> will make of willing. Isa. 44. 3.
5. - The divine spirit ~~will~~ <sup>freely & graciously</sup> brings of to Christ.

## III. Shew <sup>what</sup> Persons may be said to come to Christ in of sense of of text.

1. When they believe in him and joyfully receive him as of Prophet, Priest & King.
2. - of Souls are endued w<sup>th</sup> of grace of spirit.
3. - They are disposed from principles of grace to observe his ordinances & keep his Com-  
mandments.

## IV. Shew into what they are received from w<sup>th</sup> It will in no wise cast of out.

1. They are received into union w<sup>th</sup> himself.
2. - into Cov: 3. - into his love & pity. 4. - into his army and family. 5. - into his Chh: w<sup>ch</sup> is his body & of w<sup>ch</sup> they are his members.
6. - into his kingdom, care & protection.
7. - into a state of justification and Salvation.

### Improvement.

1. These three glorious doctrines of grace are expressed in this passage Eternal Election, Efficacious grace in Conversion and of final perseverance of of Saints.
2. God is pleased in this gift to St.
3. The end designed in of gift, cannot fail.
4. Deity is engaged for of accomplishment of of blessings contained in our text, hence cannot fail.

Finis

Composed of 16 of Aug. 1800 to preach  
of 17. in my M. H. in Haverhill.

God's likeness renders happy.

Ps. 17. 15. As for me, I will behold thy face in righteousness: I shall be satisfied, w<sup>h</sup> I awake with thy likeness.

1. In y<sup>e</sup> beginning of this Psalm y<sup>e</sup> Psalmist expresses his sincerity and cometh God's defence from <sup>his</sup> Enemies v. 1 to v. 10.
2. The pride, deceit & fierceness of his Enemies, y<sup>e</sup> have, from v. 10 to v. 13.
3. Y<sup>e</sup> may see David's prayer ag<sup>t</sup> his Enemies v. 13. 14.
4. Having thus sought y<sup>e</sup> Lord for protection, amidst his Enemies, and professed his sincerity. He assumed a christian Confidence as in our Text.
5. Virtue shines amid trials & persecutions, and in y<sup>e</sup> exercises of grace a christian Confidence is acquired.

## Method

1. Point out y: Persons, w: with propriety may appropriate y: language of our text.

1. Such w: love God, his word, worship, commandments, and Ordinances.

2. - w: delight in y: presence of, & communion with y: Lord.

3. - w: voluntarily consecrate y: selves wholly to y: Lord & to his service.

4. - w: are blessed w: a holy boldness to approach unto God in y: expt life of faith.

## 2. Head

11. shew what is implied by beholding God's face in righteousness.

1. To y: pious, this is a deprecable sight.

2. That y: Psalmist w: appear before God in public worship, were w: y: ask y: Sym-bol of y: face of God, enjoy his gracious presence & have y: discoveries of his love.

3. To behold God in y: face of Jesus Christ y: Angel of his presence, by faith we see his face as thro a glass darkly here, but in y: future state perfectly,



4. - In righteousness either referring to  
his innocence & righteous conduct not  
standing in reproaches of wicked be  
or to internal purity & righteousness  
of heart or rather in righteousness of  
Christ by or in us: they will stand in  
His presence in other world.

III. Shew off what this is expressive.

"I shall be satisfied, is I awake in thy likeness."

1. Not of <sup>awaking out of</sup> natural sleep in morning  
is: it is satisfactory to be in God's. Ps. 139. 18.
2. Not of awaking from a sleepy drowsy  
frame of spirit, is: sometimes attend of  
saints.
3. - Off of resurrection morn, or is: if dead  
shall awake from their sleep of death  
death is represented by sleep in scrip-  
-ture, and of resurrection by an awaking  
out of it. Ps. 26. 19. Dan: 12. 2.
4. - off soul & body being rendered like  
unto God in other world, or like unto  
It. - In soul perfect in knowledge & holiness  
& in body, in incorruption & immortality, in  
glory & spirituality.



## Improvement.

1. Who among us, can w<sup>th</sup> propriety appropriate y<sup>e</sup> language of our Text? having y<sup>e</sup> described qualifications.
2. He must be renovated, in order to delight in beholding God's face.
3. Nothing short of being completely like God will satisfy y<sup>e</sup> what a glorious <sup>prospect</sup> has y<sup>e</sup> believed before him?

Finis

Composed y<sup>e</sup> 19<sup>th</sup> of July 1800. to preach  
y<sup>e</sup> 20<sup>th</sup> in my M H in Haverhill.

At death of body returns to of Earth & shall be  
Ecc. 12. 7. Then shall of dust return  
to of Earth as it was, and of spirit it shall  
return unto God who gave it. —

1. Our Sept refers to of 6 V. as to of time  
when it shall take place, where are of  
immediate symptoms of death, or  
what attend it.
2. From of beginning of of Chap. to the  
5 V. are of symptoms of old age.
3. But a few comparatively speak-  
ing arrive to of age of 70. & bear the  
marks of old age.
4. We are now collected together to pay  
our last respects to our worthy  
aged friend, whose relatives are nume-  
rous and respectable in life.
5. The affectionate kindness will excuse me from  
detailing his particular virtues, as it is not  
my usual practice on such occasions to

enlarge upon Characters, let it suffice  
to imitate all of it was amiable in him;  
also if he was one of it first founders of  
it baptist Society in Doverhill, &c. lived  
to see his desires accomplished in it  
becoming a large respectable Society com-  
-isting of many worthy Characters.

### Method

I. I shall make some observations  
upon man's being made of it: dust of  
the Earth.

1. In it history of the Creation we are  
informed of what man was made for.
2. Man was curiously and wonderfully made
3. In it formation of Man, great wisdom  
and power were displayed whose body  
was animated by God, breathing into  
it <sup>his spirit</sup> breath of life vegetative, animal  
and rational life.

II. — upon Man's returning to it: Earth again.

1. Sin is it: procuring cause of Man's reduc-  
-tion to it: Earth again.

2. In this reduction, man is not ~~to~~ annihilated.
3. In y<sup>e</sup> resurrection, God will raise the same body again.
4. The earth or grave, is a place of rest for y<sup>e</sup> body.
5. This reduction to y<sup>e</sup> Earth, may point out y<sup>e</sup> vanity & folly, of pride, covetousness, oppression, and every sinful indulgence in this world w<sup>ch</sup> we must soon leave.

### III. At death, the Spirit of man shall return unto God who gave it.

1. By this we may learn y<sup>e</sup> y<sup>e</sup> soul is immortal and dies not w<sup>th</sup> y<sup>e</sup> body nor sleeps in y<sup>e</sup> grave with it, but is immediately with God.
2. The end for which y<sup>e</sup> soul must return to God, doubtless must be either to receive y<sup>e</sup> approbation or disapprobation of God.
3. At y<sup>e</sup> general Judgment, all must appear before God. 1. 13. 14.

## Improvement.

1. Man's original make, was superior to all of lower creation: but fell from his primitive dignity by reason of <sup>himself</sup> sin and not only brought a curse upon his posterity: but upon <sup>the</sup> Earth and <sup>the</sup> beasts of <sup>the</sup> field &c. <sup>it</sup> remains to this day.
2. It is appointed for all men once to die, and after <sup>that</sup> will be <sup>the</sup> resurrection, and final judgment.
3. May God enable us all, to improve especially <sup>our</sup> relations of present instance of Mortality to our spiritual and everlasting good. Amen. Finis

Composed <sup>the</sup> 12<sup>th</sup> of July 1800 to preach at Capt. In White's funeral <sup>the</sup> 13<sup>th</sup> in Methuen aged 81.

God's Chh: or building described.

Eph: 2. 21. In whom all y: build-  
-ing fitly framed together grow  
-eth unto an holy temple in  
y: Lord.

1. This Verse is connected to: y: fore-  
-going <sup>verses</sup> and depends upon them  
for its ready investigation & 13 to 20

2. God's Chh: is represented by a build-  
-ing of a most curious & beauti-  
-ful construction.

3. Great care sh: be taken y: we  
don't mar y: beauty of this build-  
-ing, by placing unsuitable ma-  
-terials in it.

4. Let us <sup>th</sup> out prejudice, take a  
view of y: various parts of this bui-  
-ding & observe its growth into y: most  
august temple y: imagination can possi-  
-bly conceive of.



## Method

1. Let us attend to a description  
of this building.

1. This building is God's universal Church, <sup>ch</sup> which includes all of saints of every denomination.

2. — is of a spiritual nature, and will abide forever.

3. — has for its foundation, Christ, which cannot be moved. Matt. 7. 24. 25

4. — is fitly framed together.

5. — consists of various parts, as a building does; some saints are comparable to beams, some to rafters, others to posts and pillars, &c. and these are joined and united to one another, and are set in an exact symmetry & proportion so as to contribute to of good, strength and beauty of of whole.

6. The materials of this building are prepared by of great Architect, &c.; he begun & will finish it.

II. Shew by whom, and how it is  
fitly framed together

1. God is  $\gamma$ : Builder,  $\gamma$ : Plan was drawn in Eternity, & executed in time.
2. God has not yet openly & visibly com-  
-pleted this building, as it will be, in  
order to  $\omega$ :  $\gamma$ : ministry of  $\gamma$ : word, and  
administration of ordinances are  
continued & will be to  $\gamma$ : latter day glory.
3. It is fitly framed together, by the  
materials being taken out from  $\gamma$ :  
quarry of fallen nature, broken by  
 $\gamma$ : law, hewn & squared by God's word in  
 $\gamma$ : hand of  $\gamma$ : divine Spirit, and polished  
with grace; & each material placed  
in  $\gamma$ : building in proper order by the  
great Architect.
4. — by and in  $\mathcal{D}$ :.

III. Shew <sup>in what</sup>  $\gamma$ : this building differs from  
all others

1. In  $\gamma$ : concern of Duty respecting it.
2. In  $\gamma$ : materials of  $\omega$ : it is made.

3. In its being a living Building every material is alive and derives his life from Ch. of foundation. 1. Pt. 2. 4. 5. 6.

4. In its continuance, w: Towers, Castles, Cities, Rocks, Mountains, Kingdoms Empires, Thrones, of Earth & Heavens shall be convulsed, totter, fall and thrown into promiscuous ruin when of universal conflagration shall be attended w: unequalled noise except it be hoarse Thunders of Omnipotence. Heb. 12. 27 28. 2. Pt. 3. 10.

5. In its growing unto an holy Temple of Love.

### Improvement.

1. Of this Building, It is of foundation, true Believers of materials, It is of doors of entrance into it, by faith, God's Ministers of Pillars Ordinance, its windows, its furniture various, its provisions large entertaining.
  2. This building of Chh. is compactly joined by agreement knit in love, &c.
  3. It will differ from all others in eternity.
- Composed & 4 of July 1800 to preach  
4. 6 in my M. H. in Haverhill.

Salvation wholly of grace.

Eph. 2. 8. For by grace are ye saved thro' faith; and y<sup>e</sup> not of y<sup>e</sup> selves: it is y<sup>e</sup> gift of God.

1. The inspired Apostle, in our context, gives us a true representation of y<sup>e</sup> diff. betw<sup>en</sup> a state of nature & a state of grace. V. 1 to 7.
2. The salvation of y<sup>e</sup> soul has been y<sup>e</sup> study of Ages, <sup>as</sup> a matter of y<sup>e</sup> utmost consequence; but could never be investigated by y<sup>e</sup> mere powers of reason, aided with Philosophy.
3. The rays of divine revelation have brought to light, Salvation, spiritual life, and immortality.
4. There is but one plan of Salvation - on pointed out for y<sup>e</sup> human race hence what was addressed to the Ephesians is applicable to us respecting Salvation.

## Method

I. Point out the Persons addressed in our text.

1. To y<sup>e</sup> Saints at Ephesus, and to y<sup>e</sup> faithful in St. Josue. Chap: 1. 1.
2. To such w<sup>h</sup> are blessed w<sup>h</sup> all spiritu-  
-al blessings in heavenly places in  
in St. Chap: 1. 3.
3. To such w<sup>h</sup> God has chosen in St.  
before y<sup>e</sup> foundation of y<sup>e</sup> world.  
Chap: 1. 4.
4. To such, w<sup>h</sup> God has predestinated  
unto y<sup>e</sup> adoption of Children by  
Jesus St. Chap: 1. 5.
5. To whom y<sup>e</sup> redemption of St. is  
applied. Chap: 1. 7.

II. Show y<sup>e</sup> our Salvation is wholly of grace

1. This Salvation is not a temporal Salvation
2. - not a providential Salvation in order  
to vocation, and much less of being



put in a way of salvation, or only in a salvable state.

3. But it is a spiritual salvation, and *q<sup>d</sup>* actually; It was not only contrived & secured in *lov*: of grace; but it was obtained & wrought out by *it* and actually applied to *q<sup>d</sup>* saints by *q<sup>d</sup>* spirit.

4. From *q<sup>d</sup>* saints having *q<sup>d</sup>* enjoyment of it, by faith & hope, it is so certain they are said to be already saved, and in fact, are representatively possessed of it in *it* *q<sup>d</sup>* head.

5. This salvation don't extend to all mankind, but particular Persons, and such *is*: were by nature children of wrath.

6. This is a salvation, from sin, Satan, the Law, its condemnation & curse, from eternal death & wrath to come.

7. This salvation includes all *q<sup>d</sup>* blessings of grace & glory, & is owing to free grace: By grace in *q<sup>d</sup>* *q<sup>d</sup>* is designed *q<sup>d</sup>* free favour of God, to *is*: Salvation in all its branches is ascribed; As Election, Redemption, Justification, Pardon, Adoption, regeneration and eternal glory.



III. - Offer some reasons why it should  
be of free grace.

1. That God & Father, Son & holy Ghost  
sh. have all & glory of it.
2. Because mankind are ruined by sin,  
and incapable of doing y<sup>m</sup> selves.
3. That all boasting sh. be excluded. & c.

Improvement.

Composed y<sup>th</sup> of June 1800. to preach  
y<sup>th</sup> & c. in my M. H. in Haverhill.

## The doctrine of Reconciliation.

2. Cor. 5. 20. Now then we are Ambassadors  
for Christ, as tho' God did beseech us by  
us: We pray for the world in Christ's stead, be ye recon-  
ciled to God.

1. To be an Ambassador to the Court of  
any foreign Kingdom is honorable;  
but to be an Ambassador for God  
to his Kingdom on Earth, how much  
more honorable!—
2. The Gospel Embassy is of the utmost  
importance, in which the will of the  
Sovereign is made known.
3. God condescends to accomplish his  
Purposes in the use of means: surely  
there, man sh. not neglect the use of  
means, to accomplish his desires. —
4. Christ did personally appear on Earth  
to effect the Reconciliation & Reconciliation:  
but now appears in his Ministers to  
effect an actual reconciliation to God  
thru the Gospel of peace.

## Method

1. I shall shew in what sense Gospel Ministers are Ambassadors for Christ.

I would premise, if some have objected <sup>to</sup> the appellation of Ambassador, as applicable, only to <sup>of</sup> Apostles, and not to Gospel Ministers: to <sup>which</sup> I would reply if Paul doubtless includes Timothy Chap. 1. 1. 18<sup>th</sup> was not an Apostle; and if it was applicable to one, why not to another. But in what sense are they Ambassadors.

1. In their mission & commission.
2. In <sup>of</sup> Embassy, i.e. <sup>of</sup> Gospel. They have <sup>of</sup> Instructions from <sup>which</sup> they ought never to depart.
3. They are to make known to mankind <sup>in things done</sup> <sup>Terms</sup> of Conditions of Peace & Friendship.

II. God's condescension is great, to beseech his People by his ministers

1. To attend to <sup>of</sup> Embassy & Message of Peace from him, by his ministers.
2. - Confides from whence it takes its rise

from God's everlasting love.

3. — what methods have been used to effect it. The Father's sending his Son, his Son in consequence of Cov. Transactions, coming into y<sup>e</sup> world, obeying, suffering & dying for sinners, &c.

4. — how it is accomplished to answer y<sup>e</sup> great designs of Deity. viz, By y<sup>e</sup> Church & Sacraments.

III. Show that y<sup>e</sup> doctrine of reconciliation to God, comprises y<sup>e</sup> whole system of religion.

Some parts of this system I shall consider.

1. That there is a difference w<sup>ch</sup> is to be acknowledged between God and men.

2. That y<sup>e</sup> internal Principles & disposition of men must be changed.

3. That God is to be acknowledged and approved of, in all his attributes, by men.

4. That men sh<sup>d</sup> be heartily willing y<sup>t</sup> God sh<sup>d</sup> be sovereign, in laying his plan of redemption & salvation.

5. — In y<sup>e</sup> laws and ordinances of his house.

6. — In his Providence, in governing the world, in disposing of his creatures and property.

## Improvement

1. From y: dignity of y: ministerial office, we may learn y: duty of maintaining y: office with dignity, in being sincere, honest & faithful.
2. The work of God's Minister, is solemn, important & singular from all others, is to execute y: Embassy in defending y: Character of y: Duty, maintaining his cause, and building up his Kingdom in y: world.
3. As reconciliation is essentially necessary, for real happiness in this and y: other World, how careful sh: we be not to seek it from any other source.

Annals

<sup>th</sup>  
Composed y: 6: of June 1800 to preach  
y: 8: in my M. H. in Haverhill.



Th<sup>e</sup> Sheep known by him & Shephard

Jn 10.27. My Sheep hear my voice,  
and I know <sup>m</sup> them, and they follow me.

1. Th<sup>e</sup> in scripture is metaphorically  
represented a Shephard, unto whose  
care, God & Father has committed all  
his Sheep.

2. Th<sup>e</sup> & great Shephard, has many  
under Shephards, placed over the  
particular parts of his flock, i.e.  
are to feed <sup>m</sup> the pure fold truths.

3. Th<sup>e</sup> Sheep not only hear his  
voice: but know <sup>m</sup> it. & 4.

4. Th<sup>e</sup> has provided a fold for his  
Sheep, of w<sup>ch</sup> he is & doos. Ps. 79. 16.



Method People

1. Show why ~~the~~ <sup>the</sup> are deno-  
minated his Sheep.

1. ~~It~~ <sup>as was observed</sup> in scripture is metaphori-  
cally represented a Shepherd.  
whose relation as such extends  
to all w: belong to his fold, they  
are his Sheep by <sup>of</sup> Father's gift, by  
his own purchase, by <sup>of</sup> Relation.  
he bears to <sup>in</sup> as a Shepherd & they his  
Sheep, w: has discovered great concern  
for, & exercised a constant care over <sup>in</sup>.
2. His people may be so denominated  
from <sup>of</sup> qualities of Sheep. 1. From  
<sup>of</sup> Innocence & harmlessness in life and  
conversation. 2. - <sup>of</sup> Usefulness. 3. - their  
flocking together & attachment to each  
other. 4. - <sup>of</sup> Timorousness of <sup>of</sup> worst Enemy  
5. - <sup>of</sup> cleanliness. 6. - <sup>of</sup> peaceable temper  
7. - <sup>of</sup> Obedience to <sup>of</sup> voice of <sup>of</sup> Shepherd.  
8. - <sup>of</sup> fruitfulness. Sol. Song. 6. 6.

II. Shew in what sense he knows them

1. Not in  $\gamma$ : sense of an Omnipotent Being in  $\omega$ : sense, he knows all Things & Things.

2. But he knows  $\gamma$ : as his Sheep, belonging to his fold. & 16.

3. — so as to call  $\gamma$ : by name.  $\text{Jsa. 43. 1.}$   
 $2. \text{Tim. 2. 19.}$

4. — by a special, distinct and exact knowledge of  $\gamma$ : as they are  $\gamma$ : choice of  $\gamma$ : Father, as his Father's gift to him, and as his own purchase, he bears an affectionate love to  $\gamma$ : and takes special care of  $\gamma$ :.

5. — By way of approbation, & sends his Spirit into  $\gamma$ : hearts as an earnest or pledge of future happiness.

III. Shew in what sense they follow him.

1. In doctrine, 2. In  $\gamma$ : exercise of grace & discharge of duty. 3. In humility, love, patience, denial & resignation of will to  $\gamma$ : will of God.

Improvement:

1. The voice of Ch. which his sheep hear, not only externally, but internally, it is Gospel Ch. is a voice of Love, grace & mercy & proclaims peace, pardon, righteousness and eternal life, and it is soul quickening & refreshing. —

2. Ch. knowledge of y., as his sheep, secures y. from final wil, he watches over y. day & Night and will at last remove them from his fold on earth, to y. heavenly one.

3. They will follow him thro evil report and good report.

Finis

Composed y. 15 of May 1800 to preach  
y. 6. in my M. H. in Haverhill it  
being preparatory Lecture.

A. as man helped by Deity.

Isa. 50. 7. For if Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know if I shall not be ashamed.

1. These are if. words of A. respecting himself, as may be seen by v. 6.
2. This passage don't militate ag. if. Deity of A. or suggest any weakness in him as God, for he is possessed of all divine Perfections and is equal with his Father, who are one in Person, Power, Wisdom.
3. As sinful men, have in if. experience of grace, been favoured w<sup>th</sup> unshaken confidence in Deity, Witness David and if. three Children of Israel; no wonder if. if. innocent, sinless Jesus had if. same.
4. This was encouragement for A. to undertake his work and persevere: & for us with any others is, believe,

**II. Take notice of the unshaken resolution  
of Christ: "I set my face like a flint."**

1. He was hardened ag<sup>t</sup> all opposition, resolute & undaunted; constant & unmoved by words, and blows; not to be brow-beaten, or put out of countenance by any thing they could say or do.
2. He was not dismayed at his Enemies w<sup>h</sup> came to apprehend him, tho' they came to him as a thief w<sup>h</sup> swords and staves.
3. — In q<sup>ue</sup>n high priests Palace, not in Palates hall, in both <sup>of</sup> places he was roughly used; not at Satan and his Principalties; nor at death it self w<sup>h</sup> all its terrors.

**III. Shew that C<sup>h</sup> had no reason to be ashamed.**

1. — of his ministry w<sup>h</sup> was w<sup>h</sup> power & authority.
2. — of his miracles w<sup>h</sup> were proofs of his Deity.
3. — of his obedience, w<sup>h</sup> was pure, perfect & pleasing to God.
4. — of his sufferings, w<sup>h</sup> were for q<sup>ue</sup>n sake of his people.
5. — of q<sup>ue</sup>n work of redemption & salvation, in which he was not frustrated nor disappointed.



## Method

1. Take notice of some reasons why X<sup>t</sup> as man needed help, and his confidence that He should have it.

1. X<sup>t</sup> as man, tho' he was sinless, yet had human Infirmitys, full of shame - yet, this stre and bore our sins.

2. The work of redemption, w<sup>ch</sup> X<sup>t</sup> undertook was too great for any mere man, hence needed help.

3. X<sup>t</sup> as man was weak & was crucified thro' weakness: but was made strong by g<sup>d</sup>. Lord is: upheld him.

4. His confidence g<sup>d</sup> he sh<sup>d</sup> be helped appears

1. From his union w<sup>th</sup> g<sup>d</sup>: divine nature, 2.

From g<sup>d</sup>: promise. Isa: 49. 8. 3. From g<sup>d</sup>:

concern w<sup>ch</sup> all g<sup>d</sup>: divine Persons had in it.

4. From g<sup>d</sup>: text g<sup>d</sup>: he sh<sup>d</sup> not be confounded by all his Enemies - by g<sup>d</sup>: Devil - by all

g<sup>d</sup>: cunning of earth & hell. - or thro' g<sup>d</sup>: weakness of human nature.



## Inferences.

1. The grace of Faith in a Believer if God will appear for & help him will no more fail, than it did in it.
2. Believers may be confident in God, and will not be finally confounded.
3. Believers may be unshaken in their resolution, as it was.
4. — have no reason to be ashamed of their cause of Christ. but to glory in it.

Finiis

Composed 7<sup>th</sup> 10<sup>th</sup> of May 1800 to preach  
7<sup>th</sup> 11<sup>th</sup> in my M. H. in Slaverhill.

God's love represented by a river.

Rev: 22.1. And he shewed me a pure  
River of water of life, clear as crystal  
proceeding out of y: Throne of God  
and of the Lamb.

1. The beloved Disciple John, is: was cru-  
-elly & unjustly banished by Domitian  
Emperor of Rome, to y: Isle of Patmos, for y:  
word of God, & for y: Testimony of Jesus Christ, &  
had a most transporting view of the  
glory, happiness & situation of y: new  
Jerusalem, coming down from God out  
of Heaven. Chap. 21. 2.
2. This verse belongs to y: preceding Chap.  
and is a continuation of y: same act: and  
is not a new vision, but a part of y: former.
3. Let imagination paint to y: mind,  
in y: most lively, beautifully striking  
colours, y: most august City, to all its appen-  
-dages, It would be far inferior to y: men-  
-tioned in Chap. 21. 10.
4. In y: present World y: saints are viewed by  
y: grandeur of y: world as inferior: but in y: new  
heaven & new earth y: dignity is: It will be great.

5. This River runs Method thro' J. City. & 2.

1. I shall describe this River with  
Some of its properties

1. We are not to suppose if holy Ghost is intend-  
-ed by this River, whose gifts & graces are sometimes  
for if: plenty, purity and quickening virtue  
compared to rivers of flowing waters: is pure &  
holy & proceed from if: Father & if: Son.

2. - Nor if: doctrine of if: God is: proceed from  
if: Father & Son, & is: purely & faithfully preached  
is as clear as crystal & is: means of spiritual  
life.

3. But if: everlasting love of God, is: may  
be compared to a River. 1. For its largeness &  
abundance its height & depth its length & breadth  
2. And for if: large displays of it in this State,  
is: its waters will increase, and be a broad river to  
swim in, and be unspeakable. 3. And for if: streams  
of it in Election, Redemption, Vocation, Justifica-  
tion, Pardon, Adoption & eternal Life is: made  
of City of God. 4. And for if: pleasure it yields, and  
if: fruitfulness it gives to those is: drink it. 5. It  
is called if: river of water of life. Because in if: position  
state of things because 1. It quickens such is: are dead  
in the past of sin. 2. It reviveth such is: dead in sin  
supports if: spirits as a cordial if: preserve from fainting  
6. It keeps and supports from dying if: second death.

and is  $\gamma$ . spring & source of eternal life; and  $\gamma$ .  $\gamma$ .  
will last  $\gamma$ . flow forever, it is ever running water,  
it is everlasting love.

## II. Take notice of $\gamma$ . Head, Spring or Source of it.

1. It don't take it, rise from man's obedience.
2. — not from his love to God.
3. —  $\gamma$ . his faith in  $\gamma$ . or repentance towards God.
4. The love of God is prior to all these, and is  $\gamma$ . spring  
and cause of  $\gamma$ .  $\gamma$ . therefore can't be moved or influenced  
by  $\gamma$ .  $\gamma$ .
5. But it has its origin from  $\gamma$ . love & reign of  
of God and  $\gamma$ .  $\gamma$ . signified by  $\gamma$ . throne of both,  $\gamma$ .  
will be gracious, to whom they will be gracious,  
not can any reason be given why they love  
any of  $\gamma$ . sons of men, but  $\gamma$ . own love & reign will  
and pleasure; this is  $\gamma$ . sole motive spring & cause of love.
6. And God &  $\gamma$ . Lamb being mentioned together,  
shows both  $\gamma$ . equal dignity of  $\gamma$ .  $\gamma$ . Persons, being  
on  $\gamma$ . same throne, and  $\gamma$ . equality of  $\gamma$ . love to  $\gamma$ .  
inhabitants of  $\gamma$ . New Jerusalem.
7. As a river adds to  $\gamma$ . pleasure, use, conveniency  
and wholesomeness of a City, this glorious City  
is commended by such a river running by  
it in  $\gamma$ . midst of it; there may be allusion  
to  $\gamma$ . river which ran out of  $\gamma$ . garden of Eden.

## III. Shew why this pure River, is said to be as clear as Crystal.

1. This is free from all hypocrisy & dissimulation  
being real, hearty and sincere, both in  $\gamma$ . Father's.

and in ct. of w<sup>h</sup> q<sup>u</sup> fullest proofs & demonstrati-  
-ons are given.

2. It being clear of all motives & conditions  
in q<sup>u</sup> creature, by w<sup>h</sup> it might be influenced.

3. Because it engages to purity & holiness  
of life and conversation.

4. - The doctrine which brings q<sup>u</sup> ac-  
of it, and q<sup>u</sup> inward principle of grace  
which is q<sup>u</sup> fruit of it, and every  
discovery of it, have a tendency unto  
purity & holiness.

### Improvement.

Composed q<sup>u</sup> 5<sup>th</sup> of April 1800. to preach  
in my M. S. in Havethill.



The Contrast of well doing and evil doing

Gen: 4. 7. If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth ~~at~~ at y<sup>e</sup> door.

1. Our text leads us to consider y<sup>e</sup> Actions of y<sup>e</sup> first Children y<sup>e</sup> were born in y<sup>e</sup> World.

2. They both appear to have <sup>had</sup> some notion of worshipping God: his people do in this day.

3. God is ever of one mind, and requiring acceptable sacrifices now, as at y<sup>e</sup> beginning of y<sup>e</sup> world.

4. What y<sup>e</sup> Lord says to Cain: will apply to y<sup>e</sup> whole human Family.

5. Yet not remarkable y<sup>e</sup> y<sup>e</sup> three first rational Inhabitants of y<sup>e</sup> world sh<sup>d</sup> be guilty of y<sup>e</sup> heinous Sin of unbelief & y<sup>e</sup> third of Murder, when the whole terraqueous globe was at y<sup>e</sup> command. Their Dependents have discovered y<sup>e</sup> same bad disposition to y<sup>e</sup> present day.



## Method

1. Consider y<sup>e</sup> occasion of these words.
1. These are y<sup>e</sup> words of y<sup>e</sup> Lord unto Cain, w<sup>h</sup> betrayed a bad disposition of heart upon his offering not being respected or acceptable.
2. He have y<sup>e</sup> picture of y<sup>e</sup> whole human Family in these two Brothers, as to y<sup>e</sup> disposition.
3. These two Brothers discovered a disposition to worship God by sacrifice.
4. Their offerings, were y<sup>e</sup> fruits of y<sup>e</sup> fallings.
5. The Lord had respect to Abel's Offering; but not to Cain's offering.
6. Cain was wroth because of it, which occasioned y<sup>e</sup> Lord to address him in y<sup>e</sup> words of our Text.

## II. I shall shew what we may understand by well doing in y<sup>e</sup> sight of God.

1. There were and are diversity of opinions respecting well doing.
2. Well doing, is to be determined by some standard of right, w<sup>h</sup> is God's word; If they speak not according to it, it's because there is no light in them.

3. Well doing, must proceed from a good Principle w. a right view to God's glory.

**III.** By implication, the Lord declares that they who do well, shall be accepted of him.

1. As God possesses rectitude, every moral action y. is perfectly right; must be accepted of him.

2. This is evident from divine revelation.

3. From experience.

4. From God's express declaration.

**IV.** I shall shew when there is a deficiency of well doing, in God's sight.

1. Whenever actions don't proceed from a good or renewed heart, it is evident. If Cain's heart was not good, by being worthy.

2. There may be many good works, materially, in a civil & religious sense, and answer good and valuable purposes in y. world. But are deficient in God's sight for want of holiness of heart.

3. In religious exercises, when, st. in his Person, office, Righteousness, Attonement and Intercession are neglected.

V. Shew if a deficiency in well doing is  
justly charged with sin, and subjects  
to punishment.

1. This may be illustrated by a deficiency  
in mechanic-works, In framing & executing  
Laws in a civil sense, In military depart-  
ment, and in Husbandry.
2. This may be confirmed by Scripture  
Gal. 3. 10 James 2. 10. Rom. 3. 19.
3. — From if nature of if to meritorious  
its perfection, and if exactions of Duty.
4. — From if only mode of acceptance  
with Deity, thro' faith in if.

Improvement.

Composed if 22 of March 1800 to preach  
if 23 in my M. H. in Slaves hill.

Sanctified afflictions are of y: Lord.

Isa. 48. 10. Behold, I have refined thee,  
but not w<sup>th</sup> silver, I have chosen thee  
in y: furnace of affliction. —

1. Many are y: afflictions of the  
righteous but y: Lord delivereth  
him out of them all.
2. The Chh: in this wilderness have  
great ~~need of refining trials~~ <sup>13<sup>th</sup> y:</sup>  
world knows nothing of.
3. Notw<sup>th</sup> standing y: many afflictions  
in this world, we are too unreason-  
-ably attached to it.
4. The Lord early choose Israel &  
and protected y: as his people:  
but they often forfeited his pro-  
-tection, yet he continued his favour  
to y: as he does us.

## Method

1. Show that we have all need of refining.

1. God is metaphorically represented by a refined of silver.
2. The drops of sin must be purged away as it counteracts grace.
3. By nature we are totally impure, & as Paul says there is no good thing of dwellth in his flesh, hence needs refining.
4. God's Children are unclean by nature & practice, hence need refining.

11. Shew how God refines his People.

1. By y<sup>e</sup> power of his word
2. By his Spirit.
3. By his Providence.
4. By choos<sup>ing</sup> y<sup>e</sup> in y<sup>e</sup> furnace of afflictions.



## Improvement.

1. Those whom God undertakes to purify he will thoroughly refine for he has y<sup>e</sup>. ingre<sup>d</sup>. -ents, skill & power.
2. It is necessary to purify thoroughly to be prepared for happiness.
3. As God chooses to refine in y<sup>e</sup>. furnace of afflictions, we ought to be patient under them.

Fini

Composed J: 15 of March 1800 to preach  
J: 16 in my M. H. in Haverhill





Upon y<sup>e</sup> long suffering & patience of God.

Ja. 48. 9. For my name's sake will I defer mine anger, and for my praise will I refrain for thee, y<sup>e</sup>. I will not off.

1. The Instances of God's blessings are more numerous than y<sup>e</sup> hairs of our heads.
2. Our acts of disobedience amidst y<sup>e</sup> many blessings of heaven, are innumerable.
3. God's Israel of old, experienced astonishing blessings and constant favours amidst y<sup>e</sup> rebellion.
4. God's anger has been deferred from age to age.
5. The present generation have experienced y<sup>e</sup> truth of our text.
6. When afflictions are not rightly improved, God's goodness sh<sup>l</sup>. lead us to repentance.

## Method

1. Offer some reasons, why God defers his anger.

1. Considers y<sup>e</sup> nature of God's anger, & shews y<sup>e</sup> it is ever ag<sup>t</sup> Sin.

2. The deferring of his anger, is y<sup>e</sup> not executing it speedily, w<sup>ch</sup> sinners abuse. Eccl. 8. 11.

3. God <sup>does</sup> not defer his anger on y<sup>e</sup> Ac<sup>t</sup> of y<sup>e</sup> good deeds either of Professors, or non Professors.

4. He defers it for his names sake. 1. For executing his sovereign purposes. 2. For fulfilling his Predictions, and promises. 3. For y<sup>e</sup> display of his glorious Designs in y<sup>e</sup> redemption and Salvation of his people. 4. That his Enemies and y<sup>e</sup> Enemies of his people, sh<sup>d</sup> not finally triumph. 5. That his Character sh<sup>d</sup> shine before all, in patience, goodness, wisdom and Justice, w<sup>ch</sup> he rewards y<sup>e</sup> righteous & punishes y<sup>e</sup> sinners.

12. Point out the encouragement given from his not cutting us off.

1. The encouragement is from his suspending of execution of his anger and continuing his blessings, and the use of means.
2. — The Gos: is preached, w<sup>ch</sup> is designed not only to strengthen & confirm the Saints: but to proclaim, peace, pardon and justification to y: ungodly who are disposed to receive them.
3. — From y: cooperation of y: Spirit with y: word.
4. — may apply to a nation or individual.
5. — That God may be praised. 1. By his people, w<sup>h</sup> are his witnesses. 2. By individuals w<sup>h</sup> are favoured w<sup>th</sup> his grace & protection. 3. By sinners who shall be effectually called.
6. — From his long suffering, whilst he is executing his gracious designs, by enlarging y: kingdom of grace in y: world.



## Improvement.

1. There is no other Being w<sup>o</sup> would put up w<sup>th</sup> y<sup>e</sup> same faults as God does from disobedient men.
2. Tho' he defers his anger, yet the finally impenitent, will feel y<sup>e</sup> weight of it.
3. We now have a favourable day allotted us, O y<sup>e</sup> Saints and Sinners, might improve it!

Finis.

Composed 7<sup>th</sup> 15<sup>th</sup> of March 1800 to preach  
7:16 in my M. H. in Slaverhill.

Mistaken Notions as to y: right way

Proo: 14. 12. There is a way which seemeth right unto a man but y: end thereof are y: ways of death.

1. Mankind are y: noblest work of Jehovah, among y: different species of beings on Earth; yet ~~are~~ subject to great imperfections & errors.
2. To rectify y: mistaken notions of m<sup>an</sup>; God has favoured y: w<sup>th</sup> many great and plain Instructions.
3. Had we been left to y: blind dictates of nature, w<sup>th</sup>out divine revelation, our folly and ignorance w<sup>d</sup> have been much greater than it ~~is~~ is they now are.
4. From our Text, men are liable to great & fatal mistakes.
5. To avoid deceptions, we sh<sup>d</sup>: examine Points w<sup>th</sup> y: utmost candor, and let evidence preponderate in favour of truth.

## Method

1. It is an established Maxim that that happiness is universally desired by rational Beings.
1. It is natural for every Species of Beings on Earth, to avoid natural Evil, and enjoy natural good according to its kind, in which happiness lies.
2. Man more noble than if beasts of field being endowed with a rational Soul, can not be happy, only in its enjoyment of natural good, consequently desires it with reason, that its Soul happy, and as its Soul has a progressive existence to all Eternity, its happiness must be in proportion to it.
3. As mankind by nature, could neither devise a method, nor exert any power to acquire this desired happiness the compassionate Jesus undertook it for them.
4. As there is but one way, to enjoy happiness, we cannot be too careful in our enquiries to become acquainted with it, and be deceived.

II. The notions of people are very different, respecting  $\gamma$ . way of happiness.

1. The bulk of mankind sup. pose it to be to live after  $\gamma$ . course of this world. The way of sin & wickedness promise much carnal pleasure & mirth; there is much company in it, it is a broad road, & is pleasant to sinners, & seems right; but it leads to destruction.

2. The Hypocrites way is, to trust in his own righteousness, and neglects or despises  $\gamma$ . righteousness of  $\alpha$ .

3. The way of another class of people, is to join their doings w<sup>th</sup>  $\gamma$ . merits of  $\alpha$ . & so procure happiness w<sup>ch</sup> leads to destruction.

4. The way of  $\gamma$ . truly pious differs from all others & is  $\gamma$ . way of wisdom, marked out by  $\alpha$ .  $\gamma$ . wisdom of God. &c. &c.

III. I will bring forward some credible <sup>in favour</sup> witnesses of  $\gamma$ . way to happiness.

1. There is a cloud of witnesses a few of w<sup>ch</sup> I shall mention.

2. Noah, Abraham, Joseph, Moses, Joshua, Solomon, Isaiah, & all  $\gamma$ . Prophet, & Apostles.

3. All  $\gamma$ . pious since  $\gamma$ . Apostles to  $\gamma$ . present days.

4. God & Father & Jesus  $\alpha$ . our Lord &  $\gamma$ . eternal of  $\gamma$ . Holy Ghost in his Reproofs & Conventions.

IV. Shew what we may learn by y<sup>e</sup> end of  
y<sup>e</sup> way of Iron, which seems to many right,  
being y<sup>e</sup> ways of death.

1. The first way of death I shall mention is,  
Confession guilty — & fleeing y<sup>e</sup> deception.
  2. — A full taste of truth in y<sup>e</sup> Condemnation.
  3. — Fearful apprehensions of appearing  
before A<sup>d</sup>. J<sup>d</sup>. Judge.
  4. — A painful reluctance of final Judgement.
  5. — A sense of just punishment y<sup>e</sup> must  
unavoidably take place.
  6. The death here designed is y<sup>e</sup> which puts  
an end, to all comfortable existence, to all  
hope of happiness, to all use of means, to  
all gracious favours from God, and eternal-  
ly excludes, all peace, pardon, justification  
and eternal life from y<sup>e</sup> — Impenetrable  
darkness reigns in y<sup>e</sup> horrid caverns of y<sup>e</sup> dead.
- Application

Composed y<sup>e</sup> 8 of March 1800. to preach  
y<sup>e</sup> 9 in my A. H. in Slaverhill.



Upon the death of John White, et. M.

Acts. 20. 38. ~~And they all wept for him~~  
most of all for the words he spake to them  
th: see his face no more. And they bid him  
-ried him unto the ship.

1. The trying scenes of life, are increased  
w: our growing years.
2. The vicissitudes of Providence thro' which  
Paul passed were many, in all which  
his holiness, humility & usefulness  
endeared him to the followers of the Lamb.
3. There is a striking contrast between  
the gay scenes of prosperity & the sad tale  
of mourning.
4. Heaven's decree, big w: interesting and  
future events, ought to be religiously  
considered & improved.
5. We have often been called <sup>within a year</sup> ~~to~~  
~~associate~~ to mingle our griefs & drop a  
sympathetic tear w: the surviving re-  
-latives of worthy members in this society,  
scarcely were the wounds healed, before a recent  
fall of one of the pillars of the society opened a fresh



## Method

1. It is not incompatible w<sup>th</sup> Christianity to mourn at y<sup>e</sup> final departure of Relations and friends.

1. This is evident from Scripture Examples  
Isaiah, Joseph, David, Mary, Martha, Jesus Christ.  
also Deut. 34. 8. and 34. 8.

2. - From y<sup>e</sup> ties of nature.

3. - From reason.

4. - From principles of humanity.

5. - From y<sup>e</sup> approbation of Duty.

6. - From y<sup>e</sup> mournful appearance of universal nature at y<sup>e</sup> death of L<sup>ts</sup>.

II. Point out some of the causes of such mourning

1. Let it be remarked, y<sup>t</sup> Sin is y<sup>e</sup> procuring cause of all painful operations.

2. - The agreeable union formed by Conjunction, affinity or local situation, being forced broken is a cause, this union includes, Family Relations, Neighbours, Friends & Societies, w<sup>ch</sup> y<sup>e</sup> union was formed & dissolved.

3. Another cause of mourning is being deprived of y<sup>r</sup>. Company, (Example)

4. — A religious y<sup>r</sup>. want of his exertions to support y<sup>r</sup>. cause of religion Paul was ag<sup>d</sup> at T<sup>l</sup>las in y<sup>r</sup>. house of his God, in doctrine & Example w<sup>h</sup> attached y<sup>r</sup>. mourning in y<sup>r</sup>. soul to him. His address of seeing his face no more, deeply affected y<sup>r</sup>. is followed him to y<sup>r</sup>. ship, discovering y<sup>r</sup>. last signs of friendship and respect, as we do, is: we follow our friends to y<sup>r</sup>. grave & there take y<sup>r</sup>. last look at y<sup>r</sup>. —

**III.** Point out y<sup>r</sup>. manners, how full mourning should be indulged.

1. It sh<sup>d</sup>. be indulged w<sup>th</sup>. due submission saying not as I will: but as thou wilt.

2. — is: an approbation of y<sup>r</sup>. divine conduct

3. — is: viewing y<sup>r</sup>. government in y<sup>r</sup>. favor of an all wise, faithful & merciful Ruler.

4. — is: love & gratitude for all past & present blessings

5. — is: a firm belief y<sup>t</sup>. y<sup>r</sup>. God of y<sup>r</sup>. whole earth does right.

6. — is: an expectation of meeting ag<sup>n</sup>. after y<sup>r</sup>. general resurrection.

## Improvement.

1. We read of devout men carried off to their burial & made great lamentation over him. Acts. 8. 2. Surely religion don't destroy our passion: but governs & regulates them.
2. The causes of mourning will remain whilst death & king of terrors is making such havoc among y<sup>e</sup> human race.
3. Our mourning sh<sup>d</sup>. be kept in due bounds and regulated by a christian spirit.

Finis

<sup>At</sup>  
Composed y<sup>e</sup> 21<sup>st</sup> of Feb<sup>r</sup> 1800 to preach  
y<sup>e</sup> 23<sup>rd</sup> in my M. H. in Haverhill.

The strongest evidence of Christianity

2. Pet. 1. 19. We have also a more sure word of prophecy; whereunto you do well if ye take heed, as unto a light which shineth in a dark place, untill the day dawn, and the day stars arise in your hearts.

1. The validity of the sacred Scriptures is abundantly confirmed by the methods taken by the divine Being, i.e. by Prophecy and its fulfilment, by Types and figures, by corresponding testimonies of inspired writers, by the voice of God, by the joint testimony of the Father and Holy Ghost at his baptism, & the voice of the Father at his transfiguration. 2. 17.

2. The Disciples were witness in the Mount heard the voice of the Father 2. 18. whilst he bestowed honour and glory on his Son. 2. 19.

3. We are favoured with all the evidence given to strengthen our faith in the Christian Religion.

4. Since our belief is grounded upon an undoubted authority of Deity, we should take heed both of our faith & practice.

## Method

1. Shew what we are to understand by y<sup>e</sup> more sure word of prophecy, and why it is so.

1. Various opinions have been expressed respecting this; tho' not to dispute y<sup>e</sup> attestation of Deity in favour of it.

2. Some suppose y<sup>e</sup> address is to y<sup>e</sup> Jews w<sup>h</sup> had a high esteem of y<sup>e</sup> prophecies of y<sup>e</sup> old Testament, in preference to any other evidence, hence more sure to y<sup>m</sup>.

3. Others suppose y<sup>e</sup> prophecies of y<sup>e</sup> old Testament not to be designed: but those of y<sup>e</sup> new respecting his second coming. Matt: 16. 27. & Lu: 24. 3. 30. 44.

4. Sir Isaac Newton supposes it to refer to y<sup>e</sup> Revelation of y<sup>e</sup> divine

5. But I am of y<sup>e</sup> opinion y<sup>e</sup> Prophecies of y<sup>e</sup> old & new Testament are designed w<sup>ch</sup> respect to his office, Authority & second coming, &c. The reasons why—more sure

1. From y<sup>e</sup> witness, only three heard y<sup>e</sup> voice and a cloud respecting y<sup>e</sup> Scriptures.

2. The witnesses might be mistaken or forget what they heard. But y<sup>e</sup> Scriptures being



which by inspiration are not liable  
to any such mistake.  
3. It is the will of God that his word should be  
the rule of faith & practice.

11. Show that it is for our advantage  
to give heed thereto, as unto a light  
that shineth in a dark place.

1. Because it is infallible hence no  
dangers of mistake or deception.

2. - It gives us information relative  
to God &c. and our duty.

3. - It affords all true knowledge re-  
specting God, his atonement, righteousness,  
peace, pardon, salvation &c. for all  
life.

4. It is a light to our feet & a lamp  
to our ~~path~~ <sup>path</sup> in the midst of nature's  
darkness.

5. It is as a light that shineth in this  
dark world; in the darkness of ignorance,  
superstition, idolatry and error.

6. It shineth & gives light in the darkness of  
fear, doubt & distress.



III. Shew how long we are to give heed unto it. "Until y<sup>e</sup> day dawn, & y<sup>e</sup> day that arise in our hearts." --

1. We are to give heed unto it. continually till y<sup>e</sup> sure word of prophecy is accomplished.
2. -- Untill y<sup>e</sup> day dawn, viz. y<sup>e</sup> latter-day-glory.
3. -- And y<sup>e</sup> day that arise in our hearts either y<sup>e</sup> morning that y<sup>e</sup> brings of light or y<sup>e</sup> forerunners of y<sup>e</sup> day -- Or y<sup>e</sup> immediate signs & forerunners of y<sup>e</sup> coming of y<sup>e</sup> observed in our hearts

#### Improvement.

1. We ought to get high by y<sup>e</sup> Bible.
2. The advantage of y<sup>e</sup> Bible is great.
3. The Bible sh<sup>d</sup>. never grow old to us, so as to lay it by, & despise it.

Finitis.

Composed y<sup>e</sup> 15<sup>th</sup> of Feb<sup>r</sup>. 1800 to preach the 16<sup>th</sup> in my M. S. in Haverhill.

Upon it as God Man in one Person.

In 1. 14. And y<sup>e</sup> word was made flesh, and dwelt among us (and we beheld his glory, the glory of the only begotten of y<sup>e</sup> Father,) full of grace and truth. —

1. Among  $\gamma$ . wonders which have excited the attention of Millions, and the tragic scenes which have affected multitudes, none <sup>can</sup> equal what are exhibited in  $\Delta$ .  $\gamma$ . Son of God & the Son of man, whose natures <sup>concentrated</sup> in one form  $\gamma$ . Person of  $\gamma$ . Mediator.
2. The divinity humanity and office of Jesus Christ are clearly pointed out in the preceding verses.
3. The Prophets and Apostles unite in their Testimony respecting  $\Delta$ . who were prefigured by  $\gamma$ . Christum placed upon  $\gamma$ . Ark of  $\gamma$ . Covenant.
4. The cloud of witness, in favour of  $\Delta$ . true Character, confirm  $\gamma$ . faith of  $\gamma$ . righteous in this age of Infidelity.

2. The divinity, humanity and office of Jesus Christ are clearly pointed out in the preceding verses.

3. The Prophets and Apostles unite  
in their Testimony respecting  
X<sup>p</sup>, who were prefigured by y<sup>e</sup> Cherubims  
placed upon y<sup>e</sup> Ark of y<sup>e</sup> Covenant.

4. The cloud of witness, in favour of the true Character, confirm y<sup>e</sup> faith of y<sup>e</sup> righteous in this age of Infidelity.

## Method

I. I shall take notice of y<sup>e</sup> validity of this Testimony.

1. The <sup>good</sup> Character of a Person, tends very much, to enforce the validity of his Testimony. J<sup>n</sup> Character appears in y<sup>e</sup> most favourable light. 1. a beloved Disciple. 2. Admitted to great freedom w<sup>th</sup> C<sup>t</sup>. 3. Has w<sup>th</sup> him at his transfiguration. 4. His virtue shone in all his trials. 5. He was favoured by God in his banishment by Revelation.
2. A person's writings w<sup>ch</sup> correspond w<sup>th</sup> a good Character tend greatly to confirm y<sup>e</sup> validity of his Testimony such are y<sup>e</sup> writings of J<sup>n</sup>. Read his Gospel and Epistles.

II. Take notice of y<sup>e</sup> matter of this testimony - mony

1. The word was made flesh.
2. and dwelt among us.
3. And we beheld his glory, y<sup>e</sup> glory as of the only begotten of y<sup>e</sup> Father.

4. Full of grace and truth.

III. - <sup>is matter of</sup> take notice of the importance of this  
Testimony

1. Had he not assumed human nature he could  
not have suffered in it & thereby expiated  
our sins.

2. — The figures and types w: have sunk  
into oblivion, and appeared to be  
been an entire deception, and reflected  
great dishonor on deity, and overturned  
f: foundation of f: hope of f: righteous.

3. — The glory of d: could not appear  
in f: astonishing effulgency as now  
does.

4. — Truth & grace would have been emp-  
ty sounds; and we sh: not have had  
such a divine source to supply us.

5. — we must as far as we can know have  
remained in total darkness as to the  
way of happiness, and under f: displea-  
-sure of God.

IV. — shew the advantages we may  
derive from it

1. A knowledge of God's astonishing  
plan to redeem his People.

2. The boundless love of God.
3. To see if: dignity of <sup>the</sup> official character in executing God's Plan in saving souls.
4. To be partakers of <sup>the</sup> merits, truth, grace & happiness.
5. To live for him here & reign w: <sup>th</sup> him in glory hereafter.

### Improvement.

1. The testimony of <sup>Jesus</sup> is attended with such forcible evidence, if all <sup>of</sup> ~~the~~ <sup>of</sup> Infidels, aided by <sup>the</sup> subtle Leaders, have never been able to overthrow it.
2. The matter of this testimony has and will be <sup>of</sup> admiration of all <sup>of</sup> ~~the~~ <sup>of</sup> Saints and Angels.
3. The importance of <sup>the</sup> matter of this testimony is infinite.
4. The advantages derived from it, are unspeakable. Finis.

Composed <sup>th</sup> of <sup>the</sup> 8<sup>th</sup> of Feb: 1800 to preach  
<sup>th</sup> of <sup>the</sup> 9<sup>th</sup> in my M. H. in Haverhill.



God's vengeance on the wicked for comfort to the saints

Isa. 61. 2. — And of day of vengeance of our  
God: to comfort all that mourn —

1. There is something terrible in the ven-  
geance of our God upon the wicked, for it  
is never executed, but where the divine  
attributes shine with peculiar clearness  
and glory — Also there can be no hope  
of rescue from any other being. Neither  
can the divine Being change his purpose.

2. God the Father is the God of the Believer's God, and  
God in love: hence we have it, God

3. God of consolation of Israel in no-  
-id to comfort his mourning people.

4. As this world is a world of sorrow  
to God's people, occasioned by sin, so  
the world was thoroughly acquainted with  
the nature, evil & punishment of it, is  
a suitable one to comfort under it,  
and deliver from it. —



Method

proclaiming

1. Show what we may learn by the  
day of vengeance of our God.

1. That God has, by his Son, made known  
to y<sup>e</sup> world his settled purpose to vin-  
dicate his own character, and punish  
y<sup>e</sup> wicked, who continue obstinate &  
rebellious.

2. That there is a given time in w<sup>ch</sup>  
God's vengeance will take place, cal-  
-led here a Day. and may refer to y<sup>e</sup> time  
w<sup>ch</sup> vengeance was taken on Sm, in y<sup>e</sup> Person  
of X<sup>p</sup>. When he destroyed y<sup>e</sup> works of y<sup>e</sup> Devil,  
y<sup>e</sup> Devil himself, and spoiled Principalties  
and Powers; when he abolished death, and was  
y<sup>e</sup> plague & destruction of y<sup>e</sup> and y<sup>e</sup> grave - w<sup>ch</sup>  
he poured out his wrath upon y<sup>e</sup> Jews, for  
their rejection of him, w<sup>ch</sup> w<sup>ch</sup> not have him  
reign over y<sup>e</sup> - When he will take venge-  
-ance on Antichrist at his spiritual coming  
- Then he will avenge his wrongs in the  
Day of Judgment.

II. Now, with what these mourners  
are to be comforted.

1. These mourners are such, <sup>as</sup> are <sup>either</sup> in  
y: furnace of afflictions, y: mourn for  
y: or, is: are under a sense of sin and  
mourn for that; is: mourn for y: own  
sin, inwardly and outward sin.  
y: sins of others, especially professors of  
religion.
2. Christ comforts y: by his Spirit, by  
his word and ministers; by his promise  
-51, by his Ordinances, Providence, &  
by y: discoveries of pardoning grace  
and mercy.

## Improvement.

1. It must be considered as a divine favour, to issue a royal proclamation, giving information of the requisitions of Deity, and of consequences of disobedience if this will be a day of retribution. Sin is, & ever will be directly opposite to the divine Attributes.
2. Those w: mourn on of an of sin and repent of it, may expect to be comforted. Blessed are they that mourn now for they shall rejoice or be comforted. Matt. 5. 4.  
Amen

Composed of 10 of Jan<sup>y</sup> 1800 to preach  
of 12 in my M. H. in Slaverhill.





# Education

## Wifford's plan of Writing

Sure in its flight, and swift as eagles wings  
The pen commands, and the bold figure springs.

To see young persons who are cousted by health and pleasure,  
resist all the allurements of vice, and steadily pursue  
virtue and knowledge, is cheering and delightful.

There is a land of pure delight,  
Where Saints immortal reign  
Infinite day excludes the night  
And pleasures banish pain

Writing is universally admitted to be of all arts  
that which is most useful to society. It is the source of com-  
merce, the picture of the past, the regulator of the future  
and messenger of thought in *Encyclopaedia Britannica*

E. F. Williams



June 8<sup>th</sup> AM. Mr Caldwell Col 3-2, 3.

"Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

P.M. Mr Brooks James 2-17. "Even so faith, if it hath not works is dead, being alone."

June 15<sup>th</sup> Mr Williams Am Psalm 137-2.

"We hanged our harps upon the willows in the midst thereof." P.M.

June 22<sup>nd</sup> AM. Mr Lincoln Psalm 97-1-

"The Lord reigneth, let the earth rejoice - let the multitude of isles be glad thereof."

P.M. Mr J. Shailer John 8-21. "Will ye also be his disciples?" June 27<sup>th</sup> AM. Mr Brooks

1<sup>st</sup> Peter 2-21. "Because Christ also suffered for us, leaving us an example, that ye should follow his steps." P.M. Mr Caldwell

1<sup>st</sup> Cor 10-12. "Wherefore let him that thinketh he standeth take heed lest he fall."

July 6<sup>th</sup> AM. Mr Lincoln 1<sup>st</sup> Peter 15-16 <sup>verses</sup>

of 1<sup>st</sup> Chap. "But as he which hath called you is

holy, &c. P.M. Mr Dexter 2d Cor 8-9. "Though he was rich, yet for your sakes <sup>he</sup> became poor, that ye through his poverty might be rich."

July 13<sup>th</sup> AM. Mr Lincoln Isaiah 53-3. "A man of sorrows, and acquainted with grief."

P.M. Mr Dexter Luke 13-28. "There shall be weeping and gnashing of teeth, when &c."



July 20<sup>th</sup>. Am Dr Comstock Psalm 19-7  
"The law of the Lord is perfect."

P.M. Mr Dodge. John 8-36—"If the Son  
therefore shall make you free, ye shall  
be free indeed."

July 27. Am Mr Brooks  
John 3-18-"He that believeth not is con-  
demned already." P.M. Mr Dodge  
John 1-14-"The word was made flesh."

By terrible things in righteousness  
If we believe not he is faithful  
to teach us to number our days  
To say without ceasing.

Is there no balm in Gilead  
Behold I stand at the door of grace  
Nevertheless I have somewhat to say  
Thou shalt love the Lord  
Godliness is profitable  
Choose ye this day  
They measuring themselves  
Being predestinated  
Repent ye therefore  
Behold I ~~at~~ now is the accepted  
Madness is in their heart

#### Parable

Come and hear all ye that faint  
Brethren my hearts desire  
A man's life consisteth  
If the foundations be destroyed  
Except a man be born  
They are not of the world  
Sanctify them through thy truth  
Whoever shall drink  
Shall not thirst for ever  
As for me I will behold  
The desire every one of you  
For every one that doeth evil  
For our light affliction  
And that knowing the time  
Do thyself no harm  
Christ also suffered for us  
For what is a man profited  
How long have I to live  
For God so loved the world  
In the mount of the Lord it shall



<u>Date.</u>	<u>Preacher.</u>	<u>Text.</u>	
1835			
Thanksgiving			
Day Dec 3.	J. A. Waime.	1 Thess. 3. 18.	In
Dec 13.	McC Leam.	Matt. 16. 36.	For
" "	"	Luke 15. 10.	In
Dec 20.	J. A. Waime	Johua 22. 20.	
" "	W. Leacutt	Hebrews 4. 9.	
Dec 27.	J. A. Waime	Genesis 47. 8.	
" "	"	Psalms 118. 22	
1836			
Jan 3.	J. A. Waime	1 Kings 18. 21.	
" "	"	1 John 4. 9.	
Jan 10.	"	Psalms 33. 20	
" "	"	Mark 10. 17 to 23.	
Jan 17.	"	Malachi 3. 2.	
Jan 25.	"	Ephesians 5. 15	
" "	"	Psalms 68. 13.	
Jan 31.	"	Isaiah 9. 6.	
" "	"	Romans 1. 16.	
Feb. 7	Mr. Freeman	Romans 8. 24.	
" "	J. A. Waime	Luke 24. 35.	
Feb. 14.	"	Psalms 81. 11 to 14.	
" "	"	Hebrews 12. 5.	
Feb 21.	Mr. Wesley	John 4. 18.	
" "	"	Ephesians 2. 12	
Feb 28.	Adlam	Genesis 32. 24	
" "	J. A. Waime	Mark 8. 37.	
March 6.	"	Leviticus 10. 3.	
" "	"	Cor. 8. 9.	
March 13.	"	Luke 19. 2 to 10.	
" "	"	Acts 13. 48.	
March 20	"	Isaiah 10. 3.	
" "	"	Jeremiah 2. 5.	

1  
In every thing give thanks."

For what is a man profited &c

There is joy in the presence of God &c

That man perished not alone &c.

There remaineth therefore a rest &c

How old art thou?

The stone which the builders refused &c.

How long halt ye between two opinions &c

In this was manifested the love of God &c

Our soul waiteth for the Lord.

23. Parable of the rich young man.

He is like a refiners fire &c.

5 See then that ye walk circumspectly.

8. Though ye have been among the faint &c.

For unto us a child is born &c

6. I am not ashamed of the gospel &c.

4. We are saved by hope &c

5. He was known of them &c.

11 & 12. Israel would know of me.

5. Looking diligently lest any man &c.

9. God is love.

12. Having no hope &c.

4 to 30.

37. What shall a man give &c.

3. I will be sanctified &c.

7. For ye know the grace &c

10. Narrative of Zaccheus &c

9. And as many as were ordained &c.

What will ye do in the day &c

What iniquity have they found &c



1836

PreacherText

March 27.

" " J. A. Warne. Job. 2. 10.

April 3. " " " Isaiah 14.

" " " " " Ephesians 2. 8.

April 10. " " " Deut. 31. 8.

" " " " " Micah 6. 6-8.

April 17. " " " Phil. 4. 19.

" " Mr. Lennett Philippians

April 24. J. A. Warne. John 3. 19.

" " " " " Job. 17. 9.

June 4. " " " Luke 7. 12-16.

" " " " " Matt. 5. 13.

June 12. " " " Matt. 11. 29.

" " " " " Psalm 31. 19.

June 19. " " " 1 Thes. 5. 23.

" " " " " Psalm 4. 25.

June 25. Mr. L. Colossians 2. 6.

" " " " " John 19. 30.

July 3. J. A. Warne 1 Peter 2. 9.

" " " " " Psalm 23. 4.

July 10. Mr. Jackson John 20. 13.

" " " " " James 2. 14.

July 17. Mr. Lennett. Genesis 2. 7-9.

July 24. J. A. Warne. Matt. 8. 2-9.

" " " " " Psalm 138. 8.

July 31. " " " Acts 7. 51.

" " " " " Hebrews 13. 13.

Aug 7. " " " Psalm 145. 10-12.

" " " " " 1 Cor. 11. 26.

Aug 14. " " " Matt. 18. 3.

" " " " " Ezekiel 37. 4.

" " " " "

Then shall ye know if we follow de  
And ye are complete in him.  
Who among us shall dwell de.  
For by grace are ye saved de.  
The Lord, he will be with thee de  
Wherewith shall I come de  
My God shall supply all your need de  
For me to live is Christ de.  
And this is the condemnation de.  
The righteous shall hold on his way.  
Parable of the Widows son.  
Ye are the salt of the earth.  
I am meek and lowly in heart.  
How great is thy goodness.  
And I pray God de.  
I will bless the Lord de.  
As ye have received Christ de.  
It is finished.  
Ye are a royal priesthood de  
One thing have I desired de.  
Woman why weepest thou de.  
Can faith save thee?

A leper came, and worshipped de.  
The Lord will perfect that de.  
Ye stiffnecked and uncircumcised de.  
Let us go forth therefore unto him de.  
All thy works shall praise thee de.  
For as often as ye eat this de  
Except ye be converted de  
Prophecy upon these bones de



1836	Preacher.	Text
Aug 21.	J. A. Warne	Isaiah 49. 24.
" "	" "	Proverbs 28.
Aug 28.	" "	John 5. 6.
" "	" "	John 17. 17.
Sep 4.	" "	1 John 1. 17.
Sep. 11	" "	Luke 15. 10.
" "	" "	Matt 7. 7.
Sep. 25.	Mr. Carr	Romans 1. 16.
" "	" "	1 Kings 18. 2.
October	O. Dodge	Habakkuk 3. 7.
"	Mr. Kendall	Ephesians 5. 14.
Nov. 6.	J. A. Warne	1 John 5. 13.
" "	" "	Hebrews 9. 26.
Nov 13.	Mr. Mallery	Hebrews 4. 9.
" "	J. A. Warne	Isaiah 59. 14-2.
Nov. 20	J. Pierce	Luke 16. 8.
" "	J. A. Warne	Romans 6. 16.
Nov 27	J. Grafton	John 14. 21.
" "	" "	1 Cor. 12.
Dec 4.	J. A. Warne	Isaiah 32. 13-17.
" "	" "	Ephesians 4. 2.
Dec 11	W. Lennett	Psalms 102. 16.
" "	" "	Luke 19. 41+4.
Dec 18.	Do Sharp	1 Cor 2. 32.
" "	" "	Psalms 130. 4.
Dec 25.	J. A. Warne	1 John 2. 2.
" "	" "	Isaiah 63. 2.
" 1837.	" "	Jeremiah 28. 16.
Jan 1.	" "	Romans 5. 8.
" "	" "	Matt 5.
Jan 8.	B. Sears	Isaiah 8.
Jan 15.	J. A. Warne	Rev. 3. 20.
"	" "	

24+25 Shall the prey be taken &c  
9 He that turneth away his ear &c  
6 Will thou be made whole?

17 Sanctify them through thy truth  
17 But if we walk in the truth  
10 There is joy in the presence of  
7 Ask and it shall be given you &c

16 I am not ashamed of the gospel &c  
21 How long halt ye between &c  
7 O, Lord revive thy work.

14 Awake thou that sleepest &c  
13 These things have I written &c

26 Now once in the end of the world &c

9 There remaineth therefore a rest

42 Behold the Lord's hand &c

8 The children of this world &c

16 Know ye not to whom ye &c

21 He that hath my commandments &c

Giving thanks &c

-17

2 Forgiving one another &c

16 When the Lord shall build &c

1242

But I would have you &c

4 But there is forgiveness &c

He is the propitiation for our sins &c

2 I will mention the loving kindness &c

16 This year thou shalt die.

8 But God commendeth &c

Blessed are they that mourn

Sanctify the Lord of Hosts

Behold I stand at the door



1837

Jan 29.	Last day of J. A. Waine.	Psalms 65. 5.
" "	" "	1 Tim 2. 13.
March 5.	B. Sears	Psalms 90. 12.
March 12.		
" "		Jeremiah 8. 22
March 19.	Mr. Hutcherson	Rev. 3. 20
" "	H. Smith.	Rev 4. 2
March 26.	Mr. Harvey	Matt 22. 27
" "	" "	1 Tim. 4. 8.
April 2.	B. Sears	John 2. 15
" "	" "	2 Cor. 10. 12
April 9.	W. Hague	Ephesians 1. 11
" "	" "	Acts 3. 19
April 16.	G. B. Ide	2 Cor. 6. 2.
" "	" "	Ecclesiastes
April 23.	Dr. Cadman	Luke 7. 36-50
" "	" "	Psalms 66. 16
April 30.	Mr. Medbury	Romans 10. 1
May 7.	B. Sears	Luke 12. 15
May 14.	Mr. Bradbury	Psalms 143
" "	" "	John 3
May 21.	W. Thaler	John 17. 16.
June 4.	Mr. Black	John 17. 7
" "	" "	John 4. 14.
June 11.	" Davis	Genesis 18. 25
June 18.	" Sargent	Psalms 17. 15
June 25.	W. Newell	Hebrews 6. 11
" "	" "	John 3. 20
July 2.	B. Sears.	2 Cor 4. 17.
" 9.	Mr. Ellsley	Romans 13. 11
" "	" "	Acts 26
" 16.	" Harvey	1 Peter 2. 21
" "	" Hervey	Matt 26.
" 23.	" Ellsley	2 Sam 19. 34
" 30.	" Davis	John 3. 16
" "	" "	Genesis 22. 14
" "	" "	

Absent from home in August.

By terrible things in righteousness  
If we believe not he is faithful  
So teach us to number our days  
To say without ceasing.

Is there no balm in Gilead? &  
Behold I stand at the door & knock  
Nevertheless I have somewhat to  
Thou shalt love the Lord &  
Goodness is profitable &  
Choose ye this day &  
They measuring themselves &  
Being predestinated &  
Repent ye therefore &  
Behold I & now is the accepted &  
Madness is in their heart &  
Parable

Come and hear all ye that fear  
Forasmuch my hearts desire &  
A man's life consisteth &  
If the foundations be destroyed  
Except a man be born &  
They are not of the world &  
Sanctify them through thy truth  
Whoever shall drink &  
Shall not thirst for ever &  
As for me I will behold &  
The desire every one of you &  
For every one that doeth evil &  
For our light affliction &  
And thus knowing the time &  
Do thyself no harm  
Christ also suffered for us &  
For what is a man profited &  
How long have I to live  
For God so loved the world &  
In the moment of the Lord it &



• Sermons preached in Brookline on

1834.

	Preacher	Text	
Thanksgiving Day	J. A. Warne	John 32. 8	And ye
Nov 30.	" "	Amos 5. 8	Luk. him

In the afternoon meeting omitted on account

Dec 7.	J. A. Warne	Romans 8. 6	To be sp
Dec 14.	Dr. Sharp	Psalms 37. 3.	While I
" "	Mr Reynolds	Prov. 13. 15	The way
Dec 21	J. A. Warne	Exodus 30. 15	The rich
" "	Mr. Felch	1. cor 2. 2	For I del
Dec 28	J. A. Warne	Prov 23. 17	Be thou
" "	Mr. Adams	Deut 34. 1-6	

1835

Jan 4.	J. A. Warne	2 cor. 6. 2	Behold me
" "	Mr. Clark	Geni. 18. 25.	Shall not
Jan 11.	J. A. Warne	Isaiah 53. 6	All we k
" "	Mr. Leig	Luke 16. 31	If they h
Jan 18	J. A. Warne	Matt 5. 25	Agree w
" "	" "	Eccle 12. 12	Of make
Jan 25	B. Jacobs	in the morning and	
Feb 1.	Mr. Thomas	2 Peter 3. 9	The Lord
" "	J. A. Warne	1 Peter 1. 12	Which. v
Feb. 8.	" "	Titus 2. 13	Looking
" "	Mr. Naylor	1 cor. 1. 23.	But we
Feb 15	J. A. Warne		Strait is
" "	" "	Romans 5. 8.	But God
Feb 22	" "	Prov. 26. 2	As the
" "	Mr. Sheldon	Luke. 10. 11	Notwithst
March 1.	Mr. League	Prov. 14. 12	There is
" "	J. A. Warne	Eph 2. 14	For he is
March 8.	" "	Isaiah 57. 10	Thou art
" "	Mr Reynolds	Luke 15. 10	There is



commencing Nov. 27<sup>th</sup> 1834. to Dec. 2<sup>nd</sup>

ye shall know the truth and the truth shall  
him that maketh the seven stars & Orion  
ment of an eclipse of the Sun.

spiritually minded is life and peace.

I was musing the fire burned.

way of transgressors is hard.

shall not give rise to

determined to know nothing among you.

in the fear of the Lord all the day.

now is the accepted time to

not the Judge of all the earth do right.

like sheep have gone astray.

have not Moses to

with thine adversary quickly to

making many books there is no end.

A. A. Warner in the afternoon. Heinous Lord.

Lord is not slack concerning his promise.

things the angels desire to look into.

ing for that blessed hope to

a preach Christ crucified to

is the gate and narrow is the way to

God commendeth his love to us to

the Lord by wandering to

standing be ye sure of this to

is a way which seemeth right to

is our peace.

arts, wearied in the greatness of thy way.

joy in the presence of God to

Date	Preacher	Text	
March 15	J. A. Warne	Prov. 14. 9	Fools m
" "	Mr Leonard	Rom. 8. 9.	Now if a
March 22	L. Colby	John 5. 10	The that
" "	J. A. Warne	Exodus 2. 26	Who is
March 29	L. Colby	2. Cor. 10. 4.	The weap
" "	J. A. Warne	Ezekiel 18. 23	Have I
April 5.	" "	Matt. 12. 30	The that
" "	" "	2 Cor. 8. 5	They ga
Fast Day April 9.	" "	Heb. 4. 15	We have
April 12.	Mr. Hogan	Psalms 46. 4.	There is
April 19.	Mr. Bond	1 Peter 2. 7.	Unto you
" "	" "	Matt 16. 26	For what
April 26	Mr. Reynolds	Matt 11. 19	A prin
" "	J. A. Warne	Isaiah 44. 5	one shal
May 3.	" "	Psalms 71. 3	Be thou
" "	" "	John 6. 53	Except
May 10	Mr. Newell	Phil 4. 13.	I can d
" "	J. A. Warne	Isa. 5. 16	Walk in
May 17	" "	Leut. 32 46.	Let you
" "	" "	Prov 14. 26	In the
May 24	" "	Psalms 116. 9.	I will u
" "	" "		Honour th
May 31	" "	Prov. 28. 14	Happy i
" "	W. Lemelt	Matt 22. 26	Master
June 7.	Mr. Freeman		Whateve
June 14.	J. A. Warne	Matt 5. 17	Think n
" "	" "	John 1. 14	And th
June 20	" "	Psalms 109. 4.	For my
" "	Mr. Sutton	Colossians 1. 27	Christ i
July 5	J. A. Warne		But we
" "	" "	Job 2. 20.	I have



make a mock at sin.  
If any man have not the spirit of Christ  
that believeth on the Son of God  
is on the Lord's side  
weapons of our warfare are not carnal  
I any pleasure at all that the wicked  
that is not with me is against me  
gave themselves unto the Lord.  
I am not an High Priest  
is a river the streams whereof  
ye therefore which believe he is precious  
that is a man profited  
friend of publicans and sinners.  
I shall say I am the Lord  
there my strong habitation  
to ye eat of the flesh of the Son of man  
do all things through Christ  
in the Spirit  
your hearts unto all the words  
the fear of the Lord is strong confidence  
walk before the Lord  
the Lord with thy substance  
is the man that feareth always.  
which is the great commandment  
even ye do, do all to the glory of God.  
not that I am come to destroy  
the word was made flesh  
my love they are my adversaries  
in you the hope of glory.  
we have this treasure in earthen vessels  
sinners: what shall I do

Date	Preacher	Text.	
July 12	J. A. Warner	Matt 18. 13	He sa
" "	" "	John 16. 31.	Do ye
July 19.	" "	Exodus 14. 19. 20	And
" "	The same text as in the morn		
July 26	J. A. Warner	Matt 13. 24-30	Ph
" "	" "	Acts 25. The last p	
Aug 2.	" "	Rev 2. 17	To him
" "	" "	Eph 1. 7	In w
Aug 9 & 16	Absent from home.		
Aug 23.	W. Lennett	Matt 6. 10.	Thy w
" "	" "	" "	
Aug 30	J. A. Warner	Job. 22. 22	Receiv
" "	Dr. Sharp	1 Peter 12. 16	Having
Sep 6.	Mr. Sutton	Luke. 13. 8 & 9.	Lord
Sep 13	Mr. Grafton	Matt 25. 10	And
" "	" "	2 Cor. 5. 10	All
Sep 20	a missionary.	Matt 9. 37 & 38	The
" "	" "	Isaiah 13. 10 & 11	Say
Sep 27	B. Sears	Job. 2. 3	Get yo
" "	" "	" "	For un
Oct. 4.	J. A. Warner	Isaiah 64. 6	We all
" "	" "	Romans 8. 1	There
Oct. 11	" "	Matt. 5. 47	What
" "	" "	The history of Paul.	
Oct. 25	W. Lennett	2 Peter 3. 10	But y
" "	J. A. Warner	Heb. 6. 19	Which
Nov. 1.	Absent from home.		
Nov 8.	B. Jacobs	John 14. 21	The
" "	" "	Luke 9. 61 & 62	



rejoiceth more over the one sheep &c  
ye now believe?

the pillar of the cloud &c  
morning.

Parable of the wheat and tares.

that part of the chapter.

him that overcometh &c

whom we have redemption &c

will be done on earth as it is in Heaven.

reine I pray thee, the law at his mouth &c  
ing a good conscience.

and let it alone this year &c

they that were ready went into &c  
things are of God.

the harvest truly is plentiful &c

to ye to the righteous &c

your affections on things above &c

unto us a child is born &c

all do fade as a leaf.

is therefore now no condemnation &c

do ye more than others?

L.

grow in grace &c

which hope we have as an anchor of the soul &c

he that hath my commandments &c

Lord I will follow thee &c



Date	Preacher	Text.	
Nov 15	J. A. Warne	Psalms 23. 4	ye
" "	" "	Luke 7. 2-10	a
Nov 22	" "	Job 7. 10	He
" "	Mr. Lovell	Mark 2. 17	The
Nov 29	J. A. Warne	John 6. 44	M
" "	" "	Prov. 1. 22	H.
Dec 3.	Thanksgiving Day		

yea, though I walk through the valley  
And a certain centurions servant  
He shall return no more to his house  
They that are whole have no need  
No man can come unto me  
How long ye simple ones

May 16<sup>th</sup> Am.

Luke 19-10-

"For the son of man came to seek and to save that which is lost." P.M. Mr Symonds Acts 17-30

"But now commandeth all men everywhere to repent"

May 23<sup>d</sup> Mr Olmsted Am Romans 10-3-

"For they being ignorant of Gods righteousness"  
P.M. Romans 10-4- "For Christ is the end of  
the law for righteousness to every one ~~who~~ that  
believeth."

May 30<sup>th</sup> Mr Loring

Am Luke 14-33- "So likewise who soever he be  
of you that forsaketh not all that he hath, he  
cannot be my disciple." P.M. Mark 6.30-

"Be of good cheer: it is I; be not afraid"